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Freedom Schools as a Counternarrative Model: Understanding What African American Girls Need

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Freedom Schools as a Counternarrative Model: Understanding What African American Girls Need

A dissertation submitted in partial satisfaction of the requirements for the degree of Doctor of Philosophy in Education

by

Antonya Jackson

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ABSTRACT OF THE DISSERTATION

Freedom Schools as a Counternarrative Model:
Understanding What African American Girls Need

by

Antonya Jackson
Doctor of Philosophy in Education
University of California, Los Angeles, 2020
Professor Sandra Graham, Chair

This dissertation study analyzes a 6-week summer program called Freedom Schools, to see how their program components (Harambee, Integrated Reading Curriculum (IRC), Drop Everything and Read (DEAR), afternoon activities, the social action project, and the finale presentation) impacts African American girls' racial identity and their perceptions of racial discrimination. In order to do this, I evaluated four Freedom Schools located in Northern California. My participants included 62 African American girls who were currently in 6^{th}-12^{th} grade and 35 Servant Leader Interns (SLIs). A mixed-method approach was used by having scholars keep a book log, a reading journal, partaking in one focus group during Week 6 of the program, completing a pre-survey during Week 1 of the program and a post-survey during Week 6 of the program. Servant Leader Interns (SLIs) were given a post-survey during Week 6 of the program, and a content analysis of the songs, books, questions, and activities scholars participated in was

carried out. Using grounded theory analyses, I found that scholars reported all program components to have positively impacted their racial identity and had given them strategies to cope with racial discrimination. Three repeated measures ANOVAs examined the difference between scholars' pre and post-test surveys for racial identity (centrality, private and public regard) and racial discrimination (boys, girls, and adults). There were no significant changes from pre to post-test for scholars' racial identity or experiences with racial discrimination. However, after experiencing the program, African American girls were more worried about experiencing racial discrimination from boys. A one-way analysis of variance (ANOVA) found that scholars who participated in the program for at least two summers had a more positive perspective on how other races viewed Black people. The Freedom Schools model, even though only a 6-week program, could help reimage middle schools and high schools to make academic success obtainable for all African American girls.

The dissertation of Antonya Jackson is approved.

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University of California, Los Angeles

2020

I dedicate this dissertation to my daughter, Maliyah.

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ACKNOWLEDGMENTS

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VITA

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Freedom Schools as a Counternarrative Model: Understanding What African American Girls Need

In 2015, President Obama's initiative *Let Girls Learn* was created to address the educational concerns of young girls around the world. This initiative focuses on helping young girls overcome poverty and obstacles that prevent them from attending school (Trust-West, 2015). In addition, the Council on Women and Girls was created by the White House to address the concerns of all women. These reforms with good intentions focus on girls and women in general; in doing so, however, they overlook and do not address the unique concerns and challenges facing African American girls in K-12 schools (Neal-Jackson, 2018). The fact is, when compared to girls of other racial/ethnic groups, African American girls' schooling experiences are interfering with their educational performance compared to their peers (Carter & Welner, 2013; Jackson & Howard, 2014; Howard, 2013; Milner, 2015).

Studies suggest these schooling experiences of African American girls include having:

- Less experienced teachers (African American Policy Forum, 2015)
- Encountering more racial/ethnic inequities (Carter & Welner, 2013; Gorski & Pothini, 2013)
- Attending the lowest performing schools (Morris, 2016)
- Facing more disciplinary actions (Blake et al., 2011; George, 2015)
- Being suspended six times more often than their White counterparts (Crenshaw et al., 2015; Smith-Evans et al., 2014)
- Feeling unsafe at school (Chavous & Cogburn, 2007; Morris, 2007; Showunmi, 2017)
- Having less access to Advanced Placement (AP) courses, college preparatory math and science courses and a diverse curriculum (Morris, 2012; Smith-Evans et al., 2014).

There is a small but growing body of scholarship that address the impact of the inequities that African American girls face across their educational trajectories. Several reports (Crenshaw et al., 2015; Elmore, 2015; Jones-DeWeever, 2009; Neal-Jackson, 2018; Smith-Evans et al., 2014) have begun exploring the unique experiences that African American girls are facing and have made several recommendations. These recommendations include: 1) Schools should be safe places for girls without punitive discipline, sexual harassment, and bullying (Crenshaw et al., 2015). (2) Teachers need to show that they care (Elmore, 2015). (3) The curriculum needs to include and reflect contributions from African American women (Elmore, 2015). (4) African American girls need mentors (Elmore, 2015; Rick, 2014; Smith-Evans et al., 2014). (5) Increasing racial identity can help Black girls overcome racism within their school (Jones-DeWeever, 2009). These recommendations demonstrate the need to, as Howard (2016) states; reimage the school with a model that can make academic success obtainable for African American students. A recent study by Jackson and Howard (2014) found that Freedom Schools did just that while also offering a counternarrative framework that supports and encourages African American participants.

My dissertation aims to analyze Freedom Schools to understand more about the program components and their impact on African American girls. Freedom Schools is a 6-week summer program that incorporates social action/civic engagement activities, culturally relevant teaching, African-centered curriculum, and mentorship between Servant Leader Interns (Freedom School teachers) and Student Scholars (participants in the program). Previous studies have examined how the program components of Freedom Schools have positively impacted teacher education (Jackson & Howard, 2014), developed unstructured mentorship relationships between Servant Leader Interns and scholars (Green, 2014), improved scholars reading scores (Taylor et al., 2010), supported African American girls' identities and have developed peer relationships (Campbell, 2013), positively impacted participants that are in juvenile detentions (Uman et al., 2013), increased positive feelings about African American culture, social skills, and increased desire to partake in social action activities (Bethea, 2012; Howard, 2016). However, no

evaluations to date have specifically focused on African American girls, and the impact of Freedom Schools on variables that we know are important for healthy development – in particular, girls' racial identity and feelings of discrimination.

As background to understanding the impact of Freedom Schools on African American girls, my literature review uses intersectionality and the Black feminism and womanism model to explain why African American girls should be studied and not compared to African American males or girls from other racial/ethnic groups. I will then explore why racial identity and racial discrimination are essential areas to focus on for African American girls. Lastly, I will give the history of Freedom Schools and explain in great detail the program components.

Literature Review

Intersectionality

Intersectionality requires researchers to examine social identities, disadvantages, and differences amongst groups (Cole, 2009). The inclusion of multiple identities is useful in understanding and answering complex questions about the relationships that different identities have with particular outcomes (Cole, 2009). In studying different groups, individuals who might have been overlooked are now recognized. By focusing on groups that have been overlooked or misrepresented, researchers are better able to understand that particular group and their experiences, as opposed to comparing them to the dominant group and seeing how they depart from the dominant groups' norms (Weber & Parra-Medina, 2003). Therefore, it is crucial to analyze research through an intersectional lens because it allows researchers to understand the complexities around certain social phenomena (Hancock, 2007).

Intersectionality is the appropriate framework for understanding the complex set of inequalities that African American girls face. Intersectionality looks at how the inequality of race and gender combine for African American girls and how either one can alter the effects of the other (Cooper, 2016; Crenshaw, 1989; Levin et al., 2002). One way to understand how these

two identities intersect is to reference the double jeopardy hypothesis. This hypothesis suggests that because African American females are a part of two lower status groups, such as being a woman and being African American, this makes them more susceptible to sexism and racism (Reid & Comas-Diaz, 1990). Within the Black feminist literature, it is argued that for Black women, race and gender play an equally important role (Blanchett et al., 2005).

Purdie-Vaughns and Eibach (2008) found a similar experience for African American girls. They have identified that due to Black women having multiple subordinate identities, this could lead them to experience distinctive forms of oppression (Purdie-Vaughns & Eibach, 2008). Goff et al. (2008) explains that this type of labeling could be occurring because Black women are seen as non-prototypical of a woman and non-prototypical of being Black. Purdie-Vaughns and Eibach (2008) define this experience as intersectional invisibility for Black women due to the ideologies of androcentrism that identify men as prototypical (Bem, 1994) and ethnocentrism that identifies Whiteness as prototypical (Bonilla-Silva, 2000). The term intersectional invisibility refers to the ongoing struggle to be seen, heard, and understood as a result of being a non-prototypical subordinate group member (Sesko & Biernat, 2010). The existing research on intersectionality for African American girls is starting to highlight their experiences.

Feminism and Womanism Theory

To further the work on African American girls, researchers have to intentionally decide to use theories that can accurately identify and assess the experiences of this group (Stephens & Rouse-Arnett, 2003). Black feminism and womanism are ideal theories to use in determining the school needs of African American girls because they are culturally centered and consider school context and African American girls' multiple identities such as race, gender, class, and culture. (Thomas, 2004). Black feminism takes a closer look at how African American women

have been historically oppressed through multiple areas in society and how Black women have been involved in feminist acts throughout history (Owens, 2016). The premise of these theories is that the everyday experiences of African American girls are what should be guiding theories about them. (Lindsay-Dennis, 2015). Therefore, Black feminism uses a strength-oriented approach that allows African American girls to be the focus of analysis (Phillips & McCaskill, 2006).

Black feminism argues that there is an disconnect amongst administrators and teachers in regards to what it means to be an African American girl. When this happens, schools practice pedagogies that often negatively affect African American girls (Collins, 2000). Black feminism allows researchers to shed light on the institutional injustices that affect African American girls in school, which helps Black female theorists to revamp educational practices from a female perspective (Cannon, 1995; Omolade,1996). When Black feminism focuses on the experiences of African American girls, it gives them the right to define their realities and experiences (Taylor, 1998). It also allows Black feminists to recognize African American girls' excellence in particular racial and gendered contexts (Phillips & McCaskill, 2006). Black feminism is also helpful in understanding African American girls' development and behavior (Lindsay-Dennis, 2015; Elmore, 2015).

The term womanism was taken from the term Black feminism in 1970 by Alice Walker. Womanism describes the experiences of Black women (Henry,1998). Womanism can be used as a methodology that focuses on how Black women solve the problems that they face (Phillips & McCaskill, 2006). Furthermore, it allows researchers to investigate intergenerational strategies used in solving these problems, such as mothering, self-help, and spirituality and it recognizes how it affects Black girls' development (Banks-Wallace, 2000; Collins, 2000; Phillips & McCaskill, 2006). It also allows a conversation to take place about the similarities and differences between the experiences of African American women and women from other racial/ethnic backgrounds (Lindsay-Dennis, 2015). Black feminism and womanism can help to dismantle myths and stereotypes about African American girls, that allow for the development

of effective strategies, practices, and methods that can create a better learning environment for African American girls (Maparyan, 2012). Lastly, it takes into consideration the importance of racial identity development for African American girls.

Racial Identity

Racial identity is defined as the experiences associated with being a part of a racial group (Phinney, 1992). Black adolescents explore their racial identity by trying to understand the complexities surrounding their particular racial group (Rivas-Drake et al., 2014). The literature suggests that racial identity development can be fostered in two ways; experiences with one or more cultural backgrounds and experiences with racial discrimination (Helms et al., 2005; Zaff et al., 2002). Possibly, as a result, compared to White adolescents, Black adolescents are more likely to explore their racial identity (Leadbeater et al., 1996). During this exploration, Helms & Piper (1994) found that racial identity was not linear but actually evolved over time. Studies have found that a positive racial identity was associated with positive self-esteem, high academic achievement, lower levels of depression, and less disruptive behaviors (Rivas-Drake et al., 2014; Sellers et al.,1998; Smith & Silva, 2011; Zaff et al., 2002).

Racial identity development for African American girls is also beneficial as Neblett et al. (2012) found. When African American girls viewed their identity as salient, they were more likely to display a strong racial identity. Therefore, having a robust racial identity can lead African American girls to view their racial group positively. It can also lead to higher self-esteem and lower levels of depression for Black girls (Buckley & Carter, 2005). Jones-DeWeever (2009), found that racial identity can be a protective factor for African American girls; that can displace stereotypes that surround them (Henry, 2009; Mogadime, 2000). It is essential that African American girls replace the stereotypes of being angry, hostile, and even hypersexualized in order for them to have a stronger racial identity (Blake et al., 2011).

In order to increase racial identity for African American girls, Rick (2014) found meaningful relationships to be essential, especially with principals, staff, and teachers. The Sisters of Nia program was a group intervention that focused on increasing ethnic identity for

African American girls (Belgrave et al., 2004). This program had a cultural component, which included a unity circle, libation, reading of an African proverb, and the Nguzo principles. Findings for the intervention group show an increase in ethnic identity (Belgrave et al., 2004). The Black Girls United intervention was created to focus on self-love and self-definition (Lane, 2014). Outcomes supported an increase in cultural consciousness in regards to African American women and an increase in voice and self-identity. Black girl participants mentioned developing resiliency due to the caring and supportive relationships built with Black female teachers. Another intervention that aimed to increase resiliency is the Naja intervention. This intervention aimed to increase resiliency among African American girls by increasing self-esteem, developing a strong sense of ethnic identity, and by incorporating a gender-specific focus (Belgrave et al., 2000). The intervention group met weekly for four months and worked on trust and bonding between staff members, small and large group interactions, and included presentations from women in the community. The intervention group had significantly higher resiliency. These studies suggest that meaningful relationships, learning about yourself, and engaging in culturally relevant curriculum are salient for African American girls' racial identity. What we need to know more about, are the experiences that African American girls have with racial discrimination.

Perceived Racial/Ethnic Discrimination

Racial discrimination is defined as the belief that someone has been mistreated due to race (Stangor et al., 2003). Research documents that for African American adolescents, racial discrimination is a considerable risk factor (Sellers et al., 2006). In fact, when you compare African American adolescents with adolescents from other races/ethnicities, the risk for experiencing racial discrimination is more significant for African American adolescents (Fisher et al., 2000). Dismally, African American youth also face instances of racial discrimination within the school setting (Benner & Graham, 2011; Chavous et al., 2008).

Due to African American girls having unique experiences due to being African American and female, this might define and alter their experiences at school. This could be

occurring because when African American girls violate gender norms or traditional expectations within the classroom, they are penalized for it (Aston et al., 2018). For example, when African American girls show assertiveness, it is often misunderstood as being confrontational, and they are disciplined for it (Blake et al., 2011). When African American girls are disciplined for nonconforming, they receive more suspensions for these actions compared to their Latina, Asian, and white peers (Chavous et al., 2008; Frazier-Kouassi, 2002; Morris, 2007). Some teachers may hold implicit biases towards their African American students, which can lower their teachers' expectations of them (Blake et al., 2011). This way of thinking can also lead to teacher discrimination and implicit racist practices (Skiba et al., 2011). Hughes et al. (2011) did a qualitative study and found that black female students felt their teachers did not acknowledge their achievements, were disinterested in teaching them and treated them differently than their classmates. A report found that when African American girls were disciplined more harshly, it made them feel unsafe and insecure in school, and they experienced more interpersonal violence (Crenshaw et al., 2015).

What African American Girls Need

Some important factors that could help African American girls with experiences of racial discrimination are to have supportive environments and meaningful relationships.

Supportive Environment. There have been studies that have found ways to provide a supportive school environment for Black girls. It is important for Black women educators to develop a secure emotional connection with students within the communities that they serve (McArthur & Lane, 2018). Hooks (2003) suggest that these types of relationships can be fostered within the classroom by having teachers show their students love and tailor their classes to be communities that serve their students. To build trusting relationships, Elmore (2015) suggests that teachers share their personal stories and also to have their students do the same. In a group setting, Player (2018) mentions that African American girls felt that listening played a significant role in trusting someone. In another study, they found that the consistency of relationships amongst teachers and students lead to trusting relationships (Muhammad &

Dixson, 2008). Crenshaw et al. (2015) found that African American girls want to be trusted, so it was vital for them to have their teachers perceive them as trusting. This type of mutual trust is vital in building cooperation between African American girl students and their teachers (Elmore, 2015).

Mentoring. Mentoring is defined as the opportunity to develop positive relationships through advising and coaching (Quarles et al., 2005). Mentorships are beneficial because they provide opportunities, experiences, and knowledge for mentees who do not have exposure to such things (Ricks, 2014). Mentoring can also offer social support, especially for those that are lacking support from their family and community (Hrabowski et al., 2002). Within a school setting, Plybon et al. (2003) suggest that mentoring between an adolescent and adult can lead to an increase in school-related outcomes. Relationships that include mentorship from community members, family members, peers, school personnel, as well as African American women in leadership roles, are salient for African American girls (Elmore, 2015; Smith-Evans et al., 2014). It allows Black girls to share their experiences and in turn, receives validation for those experiences (Ricks, 2014).

Studies outside of the education field have used mentoring to benefit African American girls. In Corneille's et al. (2005) culturally centered prevention program, they found that African American adolescent girls were more likely to be resilient with mentors. Guthrie and Flinchbaugh (2001) found similar findings when they implemented a substance abuse prevention program. Their results showed that a mentoring program provided several critical things for Black girls. It provided a safe place and an opportunity to express themselves and develop relationships with adult women. With these key areas addressed for Black girls in other areas of study, it is crucial to understand how mentoring operates within the school setting.

Lindsay-Dennis et al. (2011) implemented a culturally centered mentoring program called Ananse Aya. Mentors were involved by doing a presentation on an area that was of concern for the mentees. Findings suggest that trust was needed between the mentor and mentee in order for the relationship to be effective. Jernigan (2009) developed a mentoring program to

support African Americans girls through positive racial and gender experiences. Results showed increases in school relevancy, connectedness, confidence, racial identity, and positive relationships between teachers. Overall, mentoring might help Black girls to overcome racist and sexist experiences within the school settings and allow them to be more engaged in school (Jernigan, 2009; Lane, 2014). Overall, the suggestions and recommendations from previous studies and interventions speak to the relevance of Freedom Schools and the possibilities it might have for African American girls who participate.

Freedom Schools

History

The Children's Defense Fund (CDF) and Freedom Schools originated out of the civil rights movement. Under the leadership of Marian Edelman, the Children's Defense Fund was founded in 1973. Mrs. Edelman, prior to, worked on the Washington Research Project overseeing programs that addressed the needs and concerns of children from low-income areas. The mission of the Children's Defense Fund builds upon that project to "ensure every child a Healthy Start, a Head Start, a Fair Start, a Safe Start and a Moral Start in life and successful passage to adulthood with the help of caring families and communities" (Children's Defense Fund, 2017). To accomplish this mission, CDF implemented Freedom Schools.

Freedom Schools derive from the Mississippi Freedom Summer Project, which occurred during 1964. This project was a collaborative effort to increase voter registration as well as increase youth involvement (Etienne, 2013). The Congress of Racial Equality (CORE), the Student Nonviolent Coordinating Committee (SNCC) and Ella Baker implemented these Freedom Schools throughout Mississippi (Carson, 1995). Ella Baker was a civil rights leader and member of the Christian Leadership Conference (SCLC) (Ransby, 2003). The mission of the Mississippi Freedom Summer Project was to encourage engagement amongst young adults to address and rectify problems occurring in their communities.

Overall Components

With similar elements of the Freedom Schools programs still in place, the current program aims to prevent summer learning loss and increase children's motivation to read. During this six-week program, students are referred to as scholars and learn how they can "Make a Difference in their Self, their Family, their Community, their Country, and their World with Hope, Education, and Action." College students are hired and trained as classroom instructors and are referred to as Servant leader Interns (SLIs). SLIs attend a week-long training centered on the history of Freedom Schools, the challenges that scholars face from low socioeconomic neighborhoods, how to implement the Integrated Reading Curriculum (IRC), how to manage their classrooms, and how to respectfully treat scholars. The Freedom Schools model consists of several components, "High-quality academic enrichment, Parent and family development, civic engagement and social action, Intergenerational servant leadership development, nutrition, health and mental health" (Children's Defense Fund, 2017).

Research Questions

The focus of this study was to understand more about the program components of Freedom Schools and their impact on African American girls. In order to do this, the following questions were asked:

1: How do the program components of Freedom Schools address racial identity and experiences with racial discrimination?

1a: To what extent do books include images and messages about racial identity and experiences with racial discrimination?

1b: What books do African American girls select to read? What characters and events do they identify with, and why?

2. From the Servant Leader Interns (SLIs) perspective, what program components of Freedom Schools promote racial identity and help scholars to cope with their experiences of racial discrimination?

3: Based on survey data, what is the impact of Freedom Schools on changes of African Americans girls' racial identity and perceptions of racial discrimination?

4. Based on open-ended responses and focus group responses, what is the impact of Freedom Schools on African Americans girls' racial identity and perceptions of racial discrimination?

In order to answer these questions from an objective standpoint, I used a triangulation of methods to ensure my findings. I am familiar with Freedom Schools because I was a test manager with several sites in Southern California. I would test all participants' reading ability, and I did this for several summers. I then became a testing director and monitored five Freedom School sites in the Los Angeles area. With this position, I monitored progress and evaluations at each site. Therefore, I am very familiar with the program and how the program is supposed to be facilitated. With these previous experiences in mind, I chose to study Freedom Schools sites I had never worked at and did not know the SLIs, scholars, or parents. I was intentional in my collection of data to make sure I was not making assumptions based upon my previous experiences. To do this, I enlisted the help of research assistants to verify coding. I also acknowledge that I am African American and a female. I realize my own gender and racial identity could influence how I interrupt the data. To give credit and voice to scholars, I included direct quotes in their own words for each theme presented in this dissertation. More importantly, I referenced the feminism and womanism theory to guide my interpretations of each theme developed.

Methods

Freedom Schools Sites

The Children's Defense Fund (CDF) partners with community-based organizations, schools, and faith-based institutions. Through these partnerships, different organizations can

use CDF's curriculum and model to run their Freedom Schools program. However, partnership sites have to provide their school site facility. There were 11 Freedom Schools programs throughout California in the summer of 2019. For this study, four Freedom Schools were identified. The seven other program sites did not fit the participant requirements or sites did not respond to solicitations to participate in this study. Selection criteria required sites to serve African American girls who were currently in middle and high school.

The Roberts Family Development Center (RFDC) has operated the four Freedom Schools sites in this study for six years. The RFDC is a nonprofit organization that started in 2001 and is located in Sacramento. During the year, the center provides support in three areas: academic and enrichment support for children in kindergarten through 12th grade, family support, and community support through engagement and advocacy. They provide these services to children who live in low-income neighborhoods and have served over 800 students. The four sites that RFDC operates, serves students from three school districts within Sacramento. Sites are approximately five and fifteen miles from each other and all together have served approximately 640 youth this summer. Each site implements the same program components and curriculum.

Program Components

The schedule throughout Freedom Schools is structured and follows a consistent schedule. After scholars have breakfast, they take part in Harambee. Harambee means *let's pull together* in Kiswahili. During this time a community member or volunteer comes and reads their favorite book to the scholars, scholars sing a motivational song, participate in a call-in response, referred to as cheers and chants, are given a time to be recognized for any accomplishments they have done, are given a moment of silence to reflect, and lastly hear any

announcements for the day. After, scholars are separated by grades, also referred to as levels they go to classrooms where they focus on the Integrated reading curriculum (IRC) with an SLI. They spend about 2 ½ hours in the classroom engaged in reading, discussing, and doing activities that stem from the books they are reading. Then scholars stop everything that they are currently working on and read a book of their choice in silence for 15 minutes, also known as D.E.A.R, and then scholars have lunch. After lunch, scholars participate in afternoon activities. During this time, enrichment activities vary by site but include a variety of activities, such as dancing, singing, science, math, art activities, cooking, and sports.

Participants

Scholars. The Freedom Schools program is free and welcomes all children from kindergarten to 12th grade. It does not discriminate based on race, gender, or ability. In 2018, CDF Freedom Schools served 11, 830 children in 87 cities and 28 states. In California, the Freedom Schools program served 1,700 scholars (Children's Defense Fund, 2017). Throughout the Freedom Schools program within the United States participants identified as 70 percent African American, 14 percent white, 8 percent as Latinx, 3 percent as Asian, Native Hawaiian or Pacific Islander, and 2 percent as American Indian or Alaskan Native (Children's Defense Fund, 2017).

For this study, 62 self-identified girls from the four Freedom Schools sites were recruited. Nine students came from Site 1, seven from Site 2, 18 from Site 3 and 28 from Site 4. Twenty-one students identified as African American, five identified as Black, four identified as Afro-Latina, and 32 identified as biracial. Approximately 29 percent of parents had some high school and 64 percent had obtained some college education or higher. Approximately 37 percent of the girls were 11 years old, 19 percent were 12, 19 percent were 13, and 22 percent

were 14 years old at the time of data collection. Approximately 56 percent of the girls were attending Freedom Schools for the first time, 18 percent had attended twice, and the remaining 26 percent had attended three or more times. According to the California Department of Education (CDE), the school districts from which the participants were recruited ranged in free lunch or reduced-price lunch eligibility from 41 percent to 96 percent.

Servant Leader Interns. Thirty-five SLIs participated in the study. The study focused on middle school and high school girls (Level 3 and 4), however, SLIs were recruited who also taught kindergarten through elementary (Level 1 and 2). All SLIs were currently in college or had recently graduated. None of the SLIs had participated in Freedom Schools as a scholar. Seventy-six percent of SLIs self-identified as female and 23 percent as male. Approximately 78 percent of SLIs self-identified as African American, 14 percent as Latino, and three percent as White or Filipino. Approximately 46 percent of the SLIs were working at Freedom Schools for the first time, 31 percent two years, and the remaining 20 percent had worked there for three or more years.

Procedure

Consent/Assent. I reviewed parent applications before the start of the program to identify participants who fit the study criteria. Once participants were identified, parents were given a recruitment letter, a consent form, and an assent form for their child. Parents were informed about each form and directed to share the assent form with their child if consent was given. Parents were given these forms when they picked up their child on the first day of the program. A verbal follow-up reminder was given to parents who had not completed the forms by the third day. Scholars were allowed to participate once recruitment, consent, and assent forms were received. Sixty-four scholars were asked to participate and sixty-two scholars

participated. The recruitment letter is in Appendix A. The parent consent form is in Appendix B. The student assent form is in Appendix C.

Confidentiality. Participant confidentiality was maintained in several ways. Participants were given an identification number that replaced their name on all surveys and study materials. In addition, pre and post surveys, focus group notes, book logs, and reading journals were kept in a locked filing cabinet. I was the only person that had access to the data collected from participants.

Measures

This study used a triangulation approach (Green et al., 1989), which incorporated multiple sources to collect meaningful data (Maxwell, 2013). The different approaches included, a pre and post-survey, a content analysis, reading log, reading journal, and one focus group.

Scholar Survey

Participants took a pre-survey during Week 1 of the program, and a post-survey during Week 6 of the program. Included in the survey were measures of racial identity, perceived racial discrimination, and perceptions of program components. Participants were summoned at the very beginning of lunch to take the survey. They took the survey in a classroom, where they had space to ensure confidentiality of answers. They were given a paper survey and given as much time as they needed to complete it. For the majority of participants, the survey took approximately 15-minutes to complete. Directions were read to participants, and the opportunity to ask questions was given. Items were also read to participants to address any issues of reading ability. Also, terms such as racial identity and racial discrimination were discussed to ensure participants were able to answer the questions appropriately. Participants

were not compensated for completing the pre or post-survey. The scholar survey can be found in Appendix D.

Racial Identity. Racial Identity was measured using nine items from the Multidimensional Inventory of Black Identity-Teen scale (MIBI-t; Scottham et al., 2008). The Racial identity items include three subscales: centrality, private regard, and public regard. Centrality assesses how important race is in regard to a teen's identity (e.g., "I feel close to other Black people" and "I have a strong sense of belonging to other Black people"). Private regard assesses how a teen feels about being Black and other Black people (e.g., "I am happy that I am Black" and "I am proud to be Black"). Public regard assesses how Black teens perceive how other groups think about their group (e.g., "Most people think that Blacks are as smart as people of other races" and "People think that Blacks are as good as people from other races"). Items are rated on a 5-point scale (1= "Really Disagree" to 5= "Really Agree"). Three items assessed Centrality **α=.41**, three items assessed private regard **α=.73**, and three items assessed public regard **α=.76**

Racial/Ethnic Discrimination. Racial/ethnic discrimination was measured by using 10 modified items from the Adolescent Discrimination Distress Index (ADDI; Fisher et al., 2000). Four items assessed feelings of worry in regard to race/ethnic discrimination by girls at school (e.g. "worry about being called insulting names by other girls because of your race/ethnic group"). Four items assessed feelings of worry in regard to race/ethnic discrimination by boys at school (e.g. "worry about being treated disrespectfully by other boys because of your race/ethnic group"). Two items assessed feelings of worry in regards to race/ethnic discrimination by adults at school (e.g. "worry about an adult at school acting as if they thought you were not smart because of your race/ethnic group," "worry about being treated

disrespectfully by adults in your school because of your race/ethnic group"). Items were rated on a 5-point response scale ranging from (1 = “Never” to 5 = “A Whole Lot”). The four girl items were combined (**α=.80**) the four boy items were combined (**α=.75)** and the two adult items were combined (**α=.83).**

Perceptions of program components. Scholars were asked to rate the six parts of the Freedom Schools components by answering how the program helped them think positively about their racial identity and how it helped them cope with experiences of racial discrimination. For the racial identity questions the response format was (1 = “Never” to 5 = “A Whole Lot”) (**α=.74**). For the racial discrimination questions, the format was (1= “Not at all” to “Definitely Yes”) (**α=.78**). The survey can be found in Appendix D.

Open-ended questions. Scholars were asked four opened-ended questions. These questions included, (1) if you think any Freedom School components helped you feel more positively about your racial identity, can you explain ONE experience? (2) If you think any Freedom Schools components can help you cope with experiences of racial discrimination, can you give ONE example? (3) Would you come to Freedom Schools again? Why? (4) Do you like Freedom Schools? Why? Students were given a blank space to write their response to each question.

SLI Survey

SLIs were asked to complete a survey anonymously during week six of the program. They were given a paper survey during their afternoon meeting with as much time as needed to complete it. Directions were read to SLIs and answers were given if SLIs had questions regarding the survey. SLIs were not compensated for taking the survey. The survey can be found in Appendix E.

Freedom Schools Components. For each of the six program components, SLIs were asked two questions (1) to what degree do you believe the components of Freedom Schools help to develop a scholar's racial identity if at all? (2) To what degree do you think the components of Freedom Schools contribute to the development of scholar's ability to cope with experiences of racial discrimination? Items were rated on a 5-point scale (1= "Really Disagree" to 5= "Really Agree"). Racial identity **α=.76** and experiences of racial discrimination **α=.78.** See Appendix E.

Open-ended question. SLIs were asked one opened-ended question. Can you share an experience you had with a scholar where you saw the components of the program contribute to their racial identity and/or help them cope with experiences of racial discrimination? SLIs were given a blank space to write their response to the question.

Content Analysis

Program artifacts were analyzed for images and the messages they relay about racial identity and experiences with racial discrimination. Program artifacts for analysis included the Children's Defense Fund (CDF) Training Manual, 24 IRC lesson plans, and 11 books that scholars were required to read. Documents analyzed from the CDF training manual included the schedule of events that scholars took part in each day, the motivational song, and cheers and chats that scholars recite during Harambee. The IRC lesson plans included the book, author, daily theme, focus skill, common core standard, focus performance objective, materials needed for the day, an opening activity, a main activity relating to the book, recommended discussion questions, a required cooperative group activity, a conflict resolution activity and a closing activity. The required IRC books used were identified for middle and high school level scholars.

Book log

All scholars in the program, who were in middle and high school, received a book log to complete. This was to insure confidentiality amongst the Black girls who were participating in the study. Participants were given a book log and asked to keep track of the books they choose to read during DEAR time daily. During DEAR, students were given 15-minutes to read a book of their choosing from the classroom library. After reading, students were instructed to write in their book log the title of the book and how many pages they read. SLIs monitored book logs daily. During the first week of the program, SLIs were trained on how to introduce the book log, answer questions pertaining to how to complete the book log, and how to monitor each student's entry. The book log can be found in Appendix F.

Reading Journal

All scholars in the program, who were in middle and high school, were also given reading journals. At the end of each week (Thursday), participants were asked a set of questions that had them reflect on the books they read during DEAR. Participants were encouraged to write one to two sentences each week answering the following three questions, (1) write about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why? (2) Reflecting on the pages you read this week, who reminds you most or least of yourself, and why? (3) Reflecting on the pages you read this week who do you think most or least shares your values and why?

Participants were given five minutes to answer these questions after DEAR time. Reading journals were monitored by SLIs weekly. During the first week of the program, SLIs were trained on how to introduce the reading journal, answer questions pertaining to how to

complete the reading journal, and how to monitor each student's entry. The reading journal can be found in Appendix G.

Focus Group

One focus group was facilitated, and this was determined by 10 girls volunteering to participate. After the post-survey, participants were asked at each site to sign-up if they wanted to participate in a focus group. During this conversation, participants were informed about what would occur during the focus group, and that snacks would be provided. However, only one site had 10 volunteers. Therefore, only one focus group was conducted. The focus group took place in Week 6 of the program, during afternoon activity. At this particular site, the SLIs had developed a group where the African American girls would meet and talk about particular topics each week. Therefore, the girls were accessible and willing to participate.

Two SLIs helped moderate the focus group. Both SLIs had previous experience facilitating a focus group and had experience facilitating group conversations with the 10 participants. Before the focus group met, the SLIs and myself discussed protocol, expectations, and questions to be asked during the group. I did not moderate the discussion but occasionally asked follow-up questions. My primary role was to take field notes. The focus group lasted an hour, and afterwards, participants were given an assortment of snacks. Lastly, two SLIs and myself debriefed for about 15-minutes about answers given, follow-up questions, and concerns that arose. Focus group questions can be found in Appendix H.

Analysis and Results

In order to adequately analyze my mixed-method study, I used the convergent design (Creswell & Plano Clark, 2011). This design allowed me to analyze each method that I used

separately. Once results were found for each method, they were compared across methods and interpreted to answer my four research questions.

1: How do the program components of Freedom Schools address racial identity and experiences with racial discrimination?

1a: To what extent do books include images and messages about racial identity and experiences with racial discrimination?

1b: What books do African American girls select to read? What characters and events do they identify with, and why?

2: From the Servant Leader Interns (SLIs) perspective, what program components of Freedom Schools promote racial identity and help scholars to cope with their experiences of racial discrimination?

3: Based on survey data, what is the impact of Freedom Schools on changes of African Americans girls' racial identity and perceptions of racial discrimination?

4: Based on open-ended responses and focus group responses, what is the impact of Freedom Schools on African Americans girls' racial identity and perceptions of racial discrimination?

In order to answer Question 1, I used the results from my content analysis, book log, and reading journal. To answer Question 2, I used the results from the SLI survey. In order to answer Questions 3, I used the results from scholars' pre and post surveys. To answer question 4, I used the results from scholars' open-ended and focus group responses.

Question 1: Content Analysis

Analysis

A content analysis was done in order to answer how do the program components of Freedom Schools address racial identity and experiences with racial discrimination? There are

two components at Freedom Schools, foundational components and program components. The *CDF Freedom Schools Training Manual* and the *2014 Ella Baker Child Policy Training Institute Administrators Manual* were analyzed to better understand the foundational components of Freedom Schools. The program components that scholars partake in daily (Harambee, IRC, DEAR) were analyzed for their impact on scholars' racial identity and experiences with racial discrimination. The documents I collected focused on parts of Harambee (the motivational song and three cheers and chants), the curriculum used in IRC, and the IRC books.

To analyze the motivational song *Something Inside so Strong,* the cheers and chants, *Power*, *We Got it Going on at Freedom Schools!* and *Good Job, Good job*, the lyrics were reviewed for messages and words directly relating to racial identity and experiences with racial/ethnic discrimination. The IRC lesson plans were analyzed for, weekly theme, daily theme, common core standards, discussion questions, and activities (required cooperative, social action, and conflict resolution). Overall, there were six *weekly themes*, 29 *daily themes* because one of the themes repeated, and 30 *lesson plans* analyzed. Within the lesson plans there were *314 discussion questions* and *28 activities analyzed*. The weekly and daily themes were coded to understand what scholars learned over 6 weeks about racial identity and experiences with racial discrimination. Discussion questions were coded for questions asked. Activities (required cooperative, social action, and conflict resolution) were coded for type of activities assigned.

Findings

Results show that both components of Freedom Schools address racial identity and experiences with racial discrimination. The foundational components do this through their

mission, vision, model, beliefs, and philosophy about the Freedom Schools program. The program components do this by including songs, themes, books, discussion questions, and activities.

Foundational Components. Freedom Schools started out of the civil rights movement. It is also a program that was implemented through the Children's Defense Fund (CDF). Since its inception, aspects of the program are purposefully focused on current issues involving African American children. For this reason, Freedom Schools discuss, bring awareness, and promote a strong racial identity in scholars and give strategies and support to scholars dealing with racial discrimination. Freedom Schools is able to do this by ensuring that " every child has a healthy start, a head start, a fair start, a safe start, and a moral start (Children's Defense Fund, 2017).

To offer a healthy start, Freedom Schools ensures that all scholars receive two healthy meals and a snack. To ensure a head start for scholars, Freedom Schools focus on summer learning loss and developing the love to read in each scholar. In order to do this, the program has an Integrated Reading Curriculum book selection committee, composed of professors and teachers. The team ensures that books are age appropriate, include positive images of characters, and include a variety of experiences and cultures. To ensure a fair start, parents and family members are expected to participate in Freedom Schools' weekly parent workshops. To ensure a safe start, Freedom Schools are designed as communities that provide and foster safe havens for scholars. To do this, SLIs and site coordinators are given background checks and program sites are required to meet all safety and health regulations. SLIs are also trained to never interact or speak to scholars in an aggressive, physical or emotionally harmful way. SLIs are to use restorative justice practices, opposed to corporal punishment for discipline. To ensure a moral start, SLIs are trained to value and celebrate scholars and to be role models and mentor them. This is important for scholars because some might not have nurturing, meaningful, and safe relationships outside of the program. In doing so, scholars learn through examples

important values such as "honesty, hard work, respect for self and others, and the importance of reinvesting in the community" (Ella Baker Child Policy training, 2014).

Program Components. The motivational song is called *Something Inside so Strong* and results found that the song does not directly speak to racial identity or racial discrimination but indirectly speaks of the obstacles and challenges that scholars might have to face. The song encourages the scholars by telling them that there is "Something inside so strong". Examples of the song that speak to obstacles and challenges are,

> The higher you build your barriers, the taller I become…The farther you take my rights away, the faster I will run…The more you refuse to hear my voice, the louder I will sing...Deny me my place in time, you squander wealth that's mine.

These examples from the song do speak to discrimination that scholars have talked about during IRC and within the books that they have read. The chorus speaks of what is inside, the song says: "I know that I can make it, though you're doing me wrong, so wrong. You thought that my pride was gone, oh no, there's something inside so strong". The song gives the scholars hope that even though they might face these situations, they can overcome them.

Results found that the cheers and chants do not directly speak to experiences of discrimination but do promote and encourage a positive racial identity in scholars through positive affirmations. For example the cheer and chant *Power,* talks about students having the power and the students can modify the words to include what they have the power in. In, *We got it going on at Freedom Schools*, the leader says positive things about the scholars, such as "we got bright minds…we got bold minds…we got leaders." Then scholars respond with "in the house" after each positive statement. This chant tells scholars that they are something, they are leaders, they are bright, and they are bold. They also confirm what the leader, usually the SLI is saying. The last cheer and chant recognizes and praises scholars for doing a good job.

The song says, “Good job, good job, you know you did a good job, so say you did a good job.” This could be beneficial for African American girls because at times they are not perceived as doing well in school (Crenshaw et al., 2015).

Integrated Reading Curriculum (IRC) Review. Analysis of the training manual reveals that the IRC is intentional in impacting scholars racial identity and helping them with their experiences of racial discrimination. The IRC is referred to as, “curriculum of hope” for providing the opportunity for scholars and SLIs to discuss “the emotional, mental, and physical aspects of dealing with disaster” (Ella Baker Child Policy training, 2014). In addition, scholars sit in a reading circle to discuss or present information. SLIs also sit within the reading circle showing the scholars that they are a part of the group. This is important because SLIs and scholars can have direct communication that promotes a nurturing and safe environment to allow scholars to share their life experiences. The manual contributes the success of the IRC to its design. The IRC was designed to “excite, motivate, stimulate, arouse, expose, and inspire” (Ella Baker Child Policy training, 2014).

Results from the IRC curriculum found that *weekly themes* addressed issues surrounding the development of scholars’ racial identity. Weeks 1 theme was “self-promote a positive self-image.” Themes also allowed scholars to reflect on historical events where people endured racial discrimination. Weeks 4 theme was,

“Country” and is described to help students examine the lives of people who have changed

> the course of this country's history. The book for this week will provide opportunities for students to reflect on the lives of heroes, both female and male. This will promote appreciation for each student’s heritage, and encourage the belief that they can make a difference in their country.

Results found that *daily themes* helped scholars focus on themselves. Week 1, day 1 “don’t judge a book by its cover”, day 3 “what’s in a name”, day 5 “believe in yourself.” Other themes focused on positive outcomes, Week 3, day 4 “justice” and day 5 “acceptance.”

Discussion questions. Results found that scholars were asked questions that had them analyze and reflect about characters and events that discuss issues around racial identity. Two example questions that suggest these findings are, “describe what your life might be like if you were born in skin of another color” and “have you been in a situation similar to Miss Saunders' when you've tried to be better than everyone else, in order to make up for something else about yourself?” There were four areas that discussion questions had scholars focus on in regards to experiences with discrimination. The first was to analyze and reflect about characters that experienced racial discrimination. An example question was, “think about the ruling on Emmett Till's murder. Is it fair? What does it say about the justice system at this time?” The second had scholars think about their own experiences with discrimination. One example question was, “Do you think your school is one where tolerance of difference is encouraged?” The third had scholars discuss examples of racial discrimination. There were five questions that captured this,

> What examples of racial prejudice can you find in the chapters you read? What evils did people in the 1960s face? What evils do we face today? How are they similar and can the same principles be applied today? How have the evils evolved? Discuss what is missing in history books and students' own education about the Civil Rights Movement.

The fourth had scholars think critically about actions of characters and situations that could potentially be fueled by acts of discrimination. “How does this book influence your opinion about current immigration laws in the United States?” And “Why do you think the ranchers had their own armies? Why do you think they hated those who crossed the border?”

Activities. Results found that activities did focus on racial identity and allowed scholars to do four things, work on themselves, focus on positive aspects of being Black, reflect on the experiences of others, and share personal experiences. Results including activities that focus on experiences of discrimination allowed scholars to also do four things, personally reflect, reflect on historically significant organizations and people, discuss relevant issues concerning scholars, and directly discuss racial discrimination.

The first activity category for racial identity was "work on themselves." Example activity had " scholars complete a facial profile of themselves and compare it to how people in their community see them (including friends, family, and teachers) and how they view themselves." The second category focused on positive aspects of being Black. This activity category "had scholars make a collage using magazines and newspapers that celebrated positive Black images or issues." The third category,

> "reflecting on the experience of others" had scholars define the word "identity" using the dictionary. Then asked students to provide their own interpretation. As a class, they had to create an identity chart by selecting a character from the book, writing their name in the middle, and adding character traits, interests, and identity factors around the bubble. In order for scholars to complete this activity, scholars had to reflect on these guiding questions. Who am I? What factors shape my identity? What does it mean to be "from" a place? How does where we are from influence who we are? What is your identity? How is it developed? Does it change over time?

The last category had scholars share their own personal experiences. In this activity, "scholars were asked to share a moment when they felt pride in their racial or cultural heritage."

The first activity categories for racial discrimination had scholars personally reflect on their experiences. One activity had scholars "write a reflection in their journals about a time they felt marginalized or "different" from the mainstream group and how they coped with that marginalization." The second category had scholars reflect on historically significant events where people had been impacted by racial discrimination. One activity had scholars "create a Civil Rights Movement Hall of Fame that featured people they believe helped the movement be successful." The third category had scholars learn about relevant issues that impact and connect them to discrimination. Scholars had to "discuss the social conditions in the United States today (e.g., racial inequality, economic gaps/poverty, educational inequities)." The fourth category directly discussed racial discrimination with scholars in different contexts. One activity had scholars engage in a discussion about race in America. They were asked the following questions, in what ways have we made progress since the 1960s and 1970s and in what ways have such instances proven that racism and White supremacy are still pervasive and permeated within our society?"

Question 1a: Integrated Reading Curriculum (IRC) Books

Analysis

To answer question 1a, to what extent do IRC books include images and messages about racial identity and experiences with racial discrimination, a content analysis of the IRC books was conducted. There were 11 IRC books based upon the *Site Library Book List.* Each book was analyzed for main characters, topics, themes, and events described.

Findings

Results found that the books include messages and images about experiences with racial discrimination and about racial identity as it pertains to African American girls and boys. The

books included African American characters and included male as well as female lead characters. Five books had lead characters that were Black females, four books had Black male lead characters, one book had two white male lead characters, and one had a male and female Mexican lead character. The characters in the book also covered a vast age range that reflects the ages of the scholars reading them. The books that disclosed the grades of their characters ranged from 6^{th}-11^{th} grade. The IRC Book review can be found in Table 1.

The five books that had lead characters that were African American females depict African American girls in nuanced ways and share their different experiences. In *Piecing Me Together* a Black girl attends a white school to escape poverty in her neighborhood. In *P.S. Be Eleven,* a Black girl, Delphine navigates issues with her family and experiences at school. In *The skin I'm in* Maleeka experiences bullying at school because she has dark skin. In these stories, the black female characters are facing challenging issues with their family and at school. In these stories, the Black girls are depicted as resilient, smart, and hard working despite the issues that they face. Topics such as these speak to messages about skin tone, gender, bullying, along with race and discrimination. Even in books that did not have African American female lead characters, the themes of the book brought up messages about racial discrimination. In *The Rock and the River,* Sam's family struggles with ways to gain racial equality. Sam's dad is a civil rights activist while his brother is a Black Panther.

In addition, results found that seven books were fiction, and four were non-fiction. The non-fiction books shared the experiences of important people in the civil rights movement. This directly speaks to messages around racial discrimination. The messages do not only focus on people experiencing racial discrimination, but what these individuals did to overcome it. Example, *March: Book One,* shares John Lewis' life growing up and his participation in the

civil rights movement to overcome segregation. Also, *Turning 15 on the Road to Freedom: My Story of the 1965 Selma Voting Rights March* follows Lynda Lowery, a young activist through her experiences in the civil rights movement.

Question 1b: Books During DEAR

Analysis

All scholars in the program, who were in middle and high school, were given a book log. After reading for DEAR, students were instructed to write the title of the book and how many pages they read. After book logs were collected, a research assistant and myself reviewed them for completeness. Completeness criteria were determined if a scholar included their name, at least one book, how many pages they read for one book, and at least one date. Sixty-nine Book logs was collected from all scholars. For this analysis, I will be using 19 book logs that fit the inclusion criteria and were completed only by Black girls.

Books were analyzed from Freedom Schools *Site Library Book List.* Books were categorized as a lesson plan, recreational reading, resource, and read-aloud. Scholars were provided with 11 lesson plan books, 19 recreational reading books, 10 resource books, and 11 Read-aloud books. Lesson plan books are the books scholars read during IRC. Recreational reading and resource books can be read during DEAR and are also used for research projects. Read-aloud books are for guests that come to read books to the scholars during Harambee. Scholars' listed books were coded as one of three types: IRC (books reading during IRC), recreational (including resource and read-aloud books), and personal. Personal books are the books scholars brought from home. The books scholars listed were verified using the Freedom Schools *Site Library Book List.* This allowed the research assistant and myself to identify if a book was an IRC or a recreational book. If a book was not on this list, then it was coded as

personal. Personal book titles were then verified through a Google search to check for the complete title of book and author.

The information from the book logs was inputted into Excel so it could be sorted by week, book, and type of book the girls chose to read**.** First they were sorted and counted for *type of boo*k in order to explore how many scholars were choosing IRC, recreational, or personal books to read during DEAR time. Book logs were also sorted and counted by *week* and then compared to the IRC book for that week. This was to explore if students continued reading the IRC book during DEAR or chose another book. Book logs were sorted by *book title* to determine how many scholars chose the same book. Finally, books that were read by two or more scholars were identified and analyzed for the main character, theme, and topic of the book. Fifteen recreational books fit the criteria to be analyzed.

Findings

Results show that between zero and four students chose to continue to read the IRC book during DEAR time. This analysis was done to determine if students were selecting books due to it being a part of the IRC curriculum. Since a low number of scholars choose the IRC books to read, it can be assumed that the books scholars selected to read during the six-week program was a representation of the books they wanted to read.

Next, the type of book was identified by analyzing 19 book logs. Results show that over the six-week period, 134 books were selected to read by scholars during DEAR time. The 134 books included IRC, recreational, and personal books. The 134 books were inclusive of repeated books per week. For example, if a scholar chose to read the same book every day of the week, the book was only counted once for that scholar. Forty-four scholars selected to read IRC books, eighty selected to read recreational books, and ten selected to bring and read a

personal book. Twice as many scholars chose to read recreational books during DEAR. To understand why scholars chose recreational books, these books will be analyzed.

To analyze the recreational books, a content analysis was done on each book, that at least two or more scholars selected to read for the six weeks. For this analysis, I did not include the review of the six IRC books selected because they are reviewed in the Integrated Reading Curriculum (IRC) review. For this analysis nine recreational books were chosen. There were no personal books that were read by two or more scholars. Books from book logs can be found in Table 2.

Results show that overall the books provided by Freedom Schools, including recreational books are culturally centered in providing images of characters that resemble scholars and other ethnicities, tell stories about important topics that relate to middle and high school students, as well as provoke conversations around the civil rights movement, and provide meaningful lessons for scholars to take from. In two of the books, *A matter of souls* and *Eyes on the Prize: America's Civil Rights Years, 1954-1965,* characters include women and/or girls of color. *A matter of souls* is a collection of short stories that discuss past and present events that have happened throughout the world to Black people, including enslavement, voting, and wars. *Eyes on the Prize: America's Civil Rights Years, 1954-1965* is about the civil rights movement and the people who participated in it. Two of the books, *Don't squeal unless it's a big deal*, and *The crossover* in general discuss obstacles but also give solutions to those obstacles. Scholars selected an array of books to read, that range in type and topic and that include African American female lead characters.

Question 1b: Journal Responses

Analysis

All scholars in the program were given a reading journal. At the end of each week (Thursday), participants were asked a set of questions that required them to reflect on the books they read during DEAR. (1) *Write about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why? (2) Reflecting on the pages you read this week, who reminds you most or least of yourself, and why? And (3) Reflecting on the pages you read this week who do you think most or least shares your values and why?* After reading journals were collected, a research assistant and I reviewed them for completeness. Completeness criteria required a scholar to have included their name and answered at least one question for one week. Sixty-nine reading journals were collected from all scholars. For this analysis, I will be using 15 reading journals and 26 journal responses that fit the inclusion criteria and were completed only by Black girls. Events were analyzed as positive or negative in the view of the scholar. It is important to note that some scholars wrote multiple journal entries, but each was counted because they represented different days and weeks.

To answer the research question, grounded theory was used. More specifically, two coders, a research assistant, and myself read journal responses. Responses were included in the analysis based upon the following criteria: a description given about an event, situation, or person from the three-book types identified in the book logs. Next, the constant comparison method was used to review and compare responses. Through an iterative process, codes were developed and defined for each scholar and then across all scholars (Creswell & Plano Clark, 2011). To ensure reliability, two new research assistants coded responses with 80% reliability. From there, codes were developed into themes. Lastly, quotes that best represented each theme were selected and developed into tables.

Findings

To answer, what characters and events do they identify with; scholars' journal responses were analyzed. Results overall show that scholars overwhelmingly identified with African American female characters. Scholars were able to find positive attributes within the characters and within themselves. Scholars identified with events around the topic of the civil rights movement and found these events to be positive because of their impact on African Americans. Journal Responses can be found in Table 3.

Four categories emerged from my analysis of why scholars chose these particular characters. The first category is positive characteristics and how scholars saw these in themselves and in the characters they read about. One scholar mentioned, "I think Violet in *A Series of Unfortunate Events* because we are both smart ladies." Multiple scholars related to Maleeka also because, "she is a good and nice girl that is not disrespectful…she gets down and gets back up and is brave." The second category describes scholars who relate to the character because they are African American. Scholars liked Maleeka because she is "a colored…dark skin like me." The students in these responses did not give any clarification or description about what it is about the skin color that they identify with.

The third category includes scholars who relate to characters because of their actions involving civic engagement. Interestingly, all the characters scholars choose for this category included African American males. Two scholars mentioned Martin Luther King Jr. and said, "Martin Luther King because he stood up for black people he didn't know…fought for what he believed in." One scholar mentions John Lewis and states, "because we need to stand up for our rights." The fourth category captures scholars' responses when asked, what events do you identify with, and list them as positive or negative? Scholars shared only positive events and

why they chose them. Three scholars shared positive events regarding the civil rights movement. Stating, “The bus boycott was positive because it was done to fight for our rights…it helps black people fight for justice.”

Question 2: Servant Leader Intern (SLI) and Racial Identity

Analysis

Open-ended response items were included in the questionnaire in order to gain more insight into how the following program components impacted scholars: Harambee, IRC, DEAR, afternoon activities, social action project, and finale presentation. For each open-ended response item, SLIs were asked, "Can you share an experience you had with a scholar where you saw the components of the program contribute to their racial identity and help them cope with experiences of racial discrimination?" The criteria for inclusion for the open-ended responses relating to racial identity included statements that they made in regards to how the program components made the scholars feel about themselves, supported them, and helped them. The criteria for inclusion for the open-ended responses relating to coping with experiences of racial discrimination included statements that expressed how the program has given scholars strategies, helped them in general, and helped them to learn.

The perspectives of the SLIs were used to develop a more nuanced narrative of how scholars were experiencing the components of the program. Two coders, a research assistant, and myself read open-ended responses from SLIs. Next, the constant comparison method was used to review and compare responses. Through an iterative process, codes were developed and defined for each SLI and then across all SLIs (Creswell & Plano Clark, 2011). To ensure reliability, two new research assistants coded responses with 80% reliability. From there, codes

were developed into themes. Lastly, quotes that best represented each theme were selected and developed into tables.

Findings

To answer question 2**,** SLIs were asked how each component of the program contributed to the development of a scholar's racial identity. Results revealed that overall, SLIs felt that all components of the program contribute to scholars' racial identity. More specifically, between 90 and 95 percent of the SLIs agree that IRC, Harambee, and the social action project contribute to scholars' racial identity. Frequencies are in Table 4. Analysis of SLIs open-ended responses developed three pivotal areas that further explain each component.

The first area focuses on the components of the IRC. Components include reading and discussing the book, sharing experiences, and completing activities. As one SLI shared,

> When reading *The skin I'm In* during IRC, a scholar opened up about her insecurity about having dark skin. The discussion and activities planned around the book helped her to express herself and learn more about self-love and acceptance.

It seems that the combination of participating in multiple components of the IRC, such as reading a book that spoke to a relevant issue that she was facing, provided her the opportunity to express herself, which led her to learn more about herself. Another SLI saw the same thing, they stated, "The book *Ode to the Fresh Cut* helped them (scholars) understand that you have the right to do your hair as you please."

The second area includes the books that scholars are expected to read. The books at Freedom Schools expose scholars to new information and ways of thinking, which allows them to know more about themselves and be able to accept themselves. One SLI said,

> While reading *Igbal and his Ingenious Idea* during IRC, my students began to explore how different people live in different countries. Not only did it make them more aware of their environment, but it also made them interested in learning more about their backgrounds and their ancestors.

During this class time, this scholar was able to learn about people from other countries, which sparked an interest in them to learn more about themselves. Another SLI shared, "during our IRC discussion, one of my scholars shared how they found the books healing and inspired them to continue being unapologetic about whom they are." The messages in the books seem to be relevant enough to speak to the issues that scholars are facing.

The third area of the program is the social action project. The social action project allowed scholars to learn more about issues concerning gun violence and about themselves. In addition to the activities that scholars participated in during IRC within the classroom, the social action project had students participate in a rally against gun violence. An SLI saw the benefits of this project and stated, "My student who was dealing with colorism really opened up and learned about her culture. I think she really took a lot from the first field trip." Component areas for scholars' racial identity are in Table 5.

Question 2: Servant Leader Intern (SLI) and Racial Discrimination

To completely answer question 2, SLIs were also asked how each component of the program contributed to the development of a scholar's ability to cope with experiences of racial discrimination. Results from multiple frequencies revealed that overall SLIs felt that all components of the program contributed to the development of scholars' ability to cope with experiences of racial discrimination. Between 94 and 100 percent of SLIs agree that the IRC and the social action project helped scholars. Frequencies are in Table 6. SLIs open-ended

responses further validate the contributions of the IRC and the social action project. It also highlighted the contribution of the motivational song. There were three areas that developed from SLI open-ended responses.

The first area focuses on the IRC as a whole, which was similar to SLIs responses for components that impact scholars' racial identity. Components include scholars reading books that address issues of racial discrimination, discussing and sharing their experiences regarding these issues, and then participating in activities to help them cope with these experiences. This is apparent when one SLI shared,

> Many of the IRC books deal & provoke conversations directly addressing racial discrimination. I have had multiple discussions with students where they share their experiences at school or what they have seen in the media or with their families. We've done activities corresponding to coping with discrimination, such as mock trials creating posters & writing letters to elected officials. Freedom Schools encourages scholars to use their voice to speak out against discrimination against anybody & that their voice matters.

The second area is the social action project, which spoke to gun violence. This allowed scholars to discuss and connect with issues around discrimination. One SLI observed, "The social action project allows the scholars to identify racial discrimination and how it trickles into their everyday home life."

> Another SLI mentions, many of my students recognize they live in a colonial country where people who share their ethnic identity are oppressed. Students made posters saying "ICE=Ignorant Colonizing Enemies" or "Save Black Lives from Police Terror" due to participation in the Gun Violence Rallies.

It seems that scholars had the opportunity to express their feelings in regards to gun violence. The third area of the program included the benefits of singing the Motivational Song. The song as described in the content analysis addresses issues pertaining to racial discrimination and encourages scholars that they can overcome them. One SLI shared, " The motivational song really emphasized resilience in the face of racial discrimination. We explained the meaning of the song and the scholars seemed to understand the relevance of it to everyday life." Component areas for scholars' experiences with racial discrimination are in Table 7.

Question 3: Scholars Pre and Post Survey

Analysis

In order to analyze my quantitative data, I used the Statistical Package for the Social Sciences (SPSS). To determine if there was a change in scholars' racial identity from Week 1 of the program to Week 6, three repeated measures ANOVAs examined the difference between scholars pre and post-test on centrality, private regard, and public regard. Also, three repeated measures ANOVAs examined if there was a change in scholars' worry of being discriminated against by girls, boys, and adults at the schools they attended.

There were 62 African American girls who completed the pre-survey, but only 47 of them completed the post-survey. Three reasons why scholars did not complete the post-survey were: they voluntarily left the program early, they were asked to leave the program, or they were not present during Week 6 of the program when I administered the post-test. To account for this missing data, I used listwise deletion in SPSS. Lastly, multiple frequencies were run to explain how each component of the program impacted scholars' racial identity and experiences of racial discrimination.

To determine if annual attendance impacted scholar's racial identity (centrality, private regard, and public regard) a one-way analysis of variance (ANOVA) was run. This analysis was not a part of my initial research questions; however, most of the girls were experiencing Freedom Schools for the first time, and I thought it would be relevant to explore. Fifty-six percent of the girls were attending Freedom Schools for the first time, 18 percent had attended twice, and the remaining 26 percent had attended three or more times. First, assumptions such as normality, outliers, and homogeneity of variance were tested. Then I used ANOVA to analyze scholars' post-test responses using centrality, private regard, and public regard as the dependent variables and time in the program as the independent variable.

Findings

To answer research question 3, based on survey data, what is the impact of Freedom Schools on changes of African Americans girls' racial identity and perceptions of racial discrimination? I used my quantitative findings from scholars' pre and post-survey. The results from the pre and post-survey found that there was no change in African American girls racial identity. Exploring the three components of racial identity, there were no significant differences for scholars' Centrality $F(3, 42)=.719$, $p=.546$, Private Regard $F(3, 42)=.584$, $p=.629$, and Public Regard $F(3, 42)=.106$, $p=.956$. See Table 8. The results from a repeated measure ANOVA examined the difference between pre and post-test of scholars' feelings of worry in regards to racial/ethnic discrimination by girls, boys, and by adults. There were no significant differences in feelings of worry about girls, $F(3, 42)=.797$, $p=.50$ or adults at school $F(3, 42)=.589$, $p=.62$. However, there was a significant difference in feelings of worry about boys $F(1, 42)=139.34$, $p=.00$. After experiencing the program African American girls were more worried about experiencing racial discrimination from boys. See Table 9.

Due to participants having different histories of taking part in Freedom Schools in the past, a one-way analysis of variance (ANOVA) was run to determine if annual attendance impacted scholar's racial identity using scholars' post-test results. Time in the program had a significant impact on scholars' public regard, $F(4, 57) = 3.09$, $p<.05$. Tukey post-hoc t-tests revealed that scholars who attended Freedom Schools for two summers ($M= 3.78$, $SD= .77$) had significantly higher public regard compared to scholars who attended one summer of Freedom Schools ($M= 2.64$, $SD=1.14$) ($p < .05$). Therefore, scholars who participated in the program for two summers had a more positive perspective on how other races viewed Black people. ANOVA can be found in Table 10.

Question 4: Scholars' Open-ended and Focus Group Responses

Analysis

Open-ended response items were included in the questionnaire in order to gain more insight into how the following program components impacted scholars: Harambee, IRC, DEAR, afternoon activities, social action project, and finale presentation. For each open-ended response item, scholars were asked: "if you think any Freedom School components helped you feel more positively about your racial identity, can you explain ONE experience?" And "If you think any Freedom Schools components can help you cope with experiences of racial discrimination, can you give ONE example?"

During the focus group, eight questions guided the conversation*, how do you feel at Freedom Schools? Do you feel that participating in Freedom Schools has shaped how you view yourself as a Black girl? Can you explain? Do you feel Freedom Schools has prepared you to deal with experiences of racial discrimination? If so, how? How do you feel after participating in Harambee? What do you do in IRC? How do you feel after participating in IRC? How do*

you feel about participating in DEAR? What do you do in the afternoon activities? How do you feel after participating? What was the social action activity you participated in? How did you feel after participating? Lastly, what is your favorite thing about Freedom Schools? A focus group was done to encourage scholars to freely discuss their experiences in Freedom Schools. Also, to validate what scholars had written in their open-ended responses. For the open-ended responses, scholars were only asked about program impact but I wanted to know how they felt in the program and how they viewed each part of the program, regardless if they felt it impact their racial identity or experiences with racial discrimination.

The grounded theory method was used to employ the perspective of scholars and how they view the components of the programs (Strauss & Corbin, 1998). This is imperative because scholars were the ones experiencing the program for six weeks. Also, it is important to note that the use of open-ended questions and a focus group are qualitative methods used to develop grounded theory about how the components of the program impact scholars' racial identity and coping with racial discrimination and not to test any theory (Strauss & Corbin, 1998).

Open-ended responses from scholars and comprehensive field notes from scholars' responses from the focus group were read by two coders, a research assistant, and myself. Then, responses were identified with the following inclusion criteria. The criteria for inclusion for the open-ended responses and focus group responses relating to racial identity include statements that they made in regards to how the program components made them feel about themselves, supported them, helped them, and what they learned from the program. The criteria for inclusion for the open-ended responses and responses from focus group relating to coping with

experiences of racial discrimination included statements that expressed how the program has given scholars strategies and helped them in general.

Next, the constant comparison method was used to review and compare responses. Through an iterative process, codes were developed and defined for each scholar and then across all scholars (Creswell & Plano Clark, 2011). To ensure reliability, two new research assistants coded responses with 80% reliability. From there, codes were developed into themes. Lastly, quotes that best represented each theme were selected and developed into tables. Scholars open-ended responses and responses from the focus group were grouped together because the focus group gave more clarity as to why components of Freedom Schools impacted scholars' racial identity and helped scholars' to cope with experiences of racial discrimination.

Findings for Racial Identity

To answer question 4, which components of Freedom School positively impact scholars' racial identity, multiple frequencies were run. Results found that overall, scholar's felt that all parts of the program helped them think positively about their racial identity. Looking more closely, three components (Harambee, afternoon activities, and IRC) received a higher percent of scholars, between 64 and 70 percent, saying they think these components have a positive impact. This also resembles the components that SLIs found important but introduces a new component, afternoon activity. Frequencies can be found in Table 11.Analysis of scholars open-ended and focus group responses developed five themes that explain more about the nuances within each program component and one theme explains the impact of these program components.

Being around other Black people. Scholars expressed how meaningful it was that other scholars and SLIs were Black. Being around other black scholars and SLIs lead them to

feel good about themselves and more positive about being black. One scholar shared that's why they enjoyed afternoon activities, they said "I was around a lot of people that looked like me and made me feel good about myself." A scholar from the focus group mentioned, "At Freedom Schools, you have teachers that look like you." It seems to be beneficial for scholars when not only their peers look like them but also their teacher. This might be because scholars are only among a few black students in their class. A scholar shared how she felt, "I think Freedom components helped me feel more positive about being black because everyone is black. Where I go, I am the only black person in my class."

Affirming messages. Multiple sources (SLIs, social action field trip, and Harambee) exhibit affirming messages to scholars, which seem to have a positive impact on how scholars feel about themselves. One scholar shared her experience at a field trip, "At the field trip, they said all the girls and women are queens and that made me feel more powerful in myself." Another scholar shared how she also felt this way, "Harambee helped me feel more positive about my racial identity because of the motivational song." A scholar from the focus group included her experience with SLIs, "the SLIs talk with us and let us know that we are pretty no matter what." In these three different situations, scholars are receiving reaffirming messages about who and what they are and how they look. Hearing these messages seems to be beneficial, but also hearing them by different sources could be helpful in reiterating these positive messages.

The experiences of others. Scholars were able to learn from the experiences of others, whether that was through the IRC or sharing of personal experiences. One scholar shared an experience she had with her SLI, "Ms. M. tells us about her experiences of being called names because of her race, and she says everyone's skin is beautiful." The SLI sharing her own

experiences seems to be helpful for scholars to show them how to deal with similar situations. A scholar from the focus group shared her experiences in IRC, "during IRC, I read a book about a girl that was being made fun of for being black. I feel that a lot of girls don't feel confident in themselves." Perhaps hearing about the experiences of people that look like them resonates with scholars because they can relate to the individuals who are sharing.

Safe environment. This theme was developed solely from the responses from the focus group. Scholars felt that Freedom Schools provided a safe place for them to be black. One scholar shared why, "I go to a school with a lot of white kids and I don't feel comfortable, but here I feel safe to be black." Another scholar shared that she was able to be herself. It seems that a safe environment for scholars includes a place for scholars to feel comfortable and be themselves. Unfortunately, a scholar shared her experiences at school, "I get made fun of at school for being black but not here." At Freedom Schools, scholars know that type of behavior is not acceptable. The Freedom Schools' model as described in question one places emphasis on restorative justice practices and being respectful to each other.

Positive outcomes. Scholars were not asked how the program impacted them. However, scholars shared that in addition to feeling positive about their racial identity, they also felt better about themselves. One scholar shared "participating in this program has increased my self-esteem." During the focus group, one scholar shared a cheer and chant that she enjoys saying during Harambee. This particular chant allows the scholar to tailor the chant to what they would like to say. The scholar shared, "During Harambee when we do, *We got the power.* I'm confident and proud to say my name and I'm the darkest on this list." This scholar also shared that at the beginning of the program, she didn't say the chant, but now she likes saying this chant and is not afraid to say it. Themes can be found in Table 12.

Findings for Racial Discrimination

*S*cholars' feelings of worry did not decrease while within the program however, scholars did feel that the program components helped them. Results from multiple frequencies revealed that overall, scholars felt that all components of the program (Harambee, IRC, DEAR, Afternoon activities, social action project, Finale Presentation) helped them cope with experiences of racial discrimination. Focusing on the higher percentages where 70 percent or more of scholars chose a particular component, scholars chose afternoon activities and the social action project. Frequencies can be found in Table 13. Analysis of scholars open-ended and focus group responses further confirmed that partaking in the social action project and afternoon activities had positive benefits for them. Furthermore, within these components, five themes emerged and explained how each component helped scholars cope with these experiences.

SLIs as support systems. This was a surprising theme that emerged, considering SLIs were not listed as a program component. However, scholars felt that SLIs were an important part of the Freedom Schools experience. Scholars' responses suggest that SLIs were supportive in how they handled problems at Freedom Schools. One scholar described how, "SLIs help when people are getting bullied or anything like that." Scholars also felt supported concerning personal issues and growth. One scholar shared, "the SLIs help me a lot with my reading, becoming a better person, and a role model to the younger kids." Scholars in the focus group shared how the SLIs wanted to help them. One scholar shared, "There were some problems with how the girls were acting, and the SLIs wanted to help redirect those behaviors and help them to understand that they cannot act like that."

Strategies to deal with their experiences. Throughout different parts of the programs, scholars gained strategies to deal with the problems that they face, one scholar shares the strategies she learned about dealing with problems, “talk it out if that don't work, tell a teacher or walk away." Another scholar shared a different strategy, "you can learn how to control your anger and not fight them,” Scholars were receptive to the strategies given by the SLIs, one scholar states, “when I told them something that happened to me, they taught me how to handle it. In this situation, since the scholar viewed the SLI as a support system, she was able to share what happened to her and received support on how to handle her situation. Also, this speaks to the scholars being receptive to the strategies given, which allowed her to be taught. Within the focus group, scholars shared that the motivational song, the song they sing every morning during Harambee was helpful in telling them they can overcome things. They also shared how they benefited from the activities they did. One activity was the mirror activity. During this activity they were asked, “what do you see?” One scholar shared, when she doesn’t feel good about herself, she asks herself that question and then she can say “I’m proud to say I’m black.”

Culturally relevant books. During IRC, students read a different book each week. The books, as explained in question one, were culturally relevant books that spoke to issues and concerns relevant to middle and high school African American girls today. Scholars also seemed receptive to the characters and strategies provided within the book. One scholar shared why, “The books we read I was able to relate to so it helped a lot.” Scholars were also able to find positive messages within these books. One scholar stated, “I read about my skin and how it’s gorgeous." Overall, reading the books seemed to have a positive impact on the scholars who read them.

Self-expression through discussion. Scholars during IRC and afternoon activities were in groups where they felt safe to disclose their experiences and were able to talk about them. Scholars from the focus group shared their experiences in afternoon activities,

> Scholar 1, **"**Afternoon activities helped me cope with experiences of racial discrimination because in Ms. Cobb's "Lets talk about it" we have open discussions and talk about being black, struggle, etc. Scholars also are able to bring up and talk about issues that they find relevant, which in other settings we cannot do."
>
> Scholar 2, " I like the afternoon group, "let's talk about it" during this group we get to talk about things that we want to talk about. We get to work on things that are important to us. I feel like we don't have the chance to just talk about things that we wanna talk about. It's hard, we get mad, and we yell and talk back. The group helps me figure out how to deal with things."
>
> Scholar 3, "In this group, we also talk about our goals and dreams, what we want. The SLIs help us do this with activities and group discussions."

It seems that this group is not only a place where scholars work on program-related activities, but the activities allow them to work on themselves.

Participation in the social action project. During IRC Scholars participate in smaller activities that focus on the social action project that they are working on. For this social action project, scholars learned about gun violence and how to raise awareness about this issue. As with the reading of the books, scholars found participating in the social action project beneficial. One scholar shared why, "the social action project has helped me get my words out." Freedom School teaches scholars how they can make a difference in different areas. So when a scholar mentions, "get my words out," it can be interrupted that scholars have found their voice

on how to speak about this issue. Participating in the project also motivated scholars to get involved in other related activities. A scholar from the focus group shared "we also wrote letters to important people about guns, about how they are killing us, how guns are killing black people. I wanted to do this, this experience made me feel good about participating." Themes developed are provided in Table 14.

General Discussion

Freedom Schools do not describe their program as directly increasing racial identity or helping scholars cope with racial discrimination, but they do. The foundational components and program components designed to cater to all African American scholars greatly speak to African American girls. Interventions such as Sisters of Nia, Black Girls United, Naja, and Ananse Aya have found these program components to be beneficial for African American girls as well. However, my study is adding to the literature as a summer program designed for African American youth that had an impact on African American girls.

Quantitative Data

By triangulating the data collected, I was able to capture the different aspects of the program that were beneficial for African American girls. However, a change in scholars' racial identity and perceptions of racial discrimination was not seen from scholars' pre to post-survey. There are a few reasons why this could have happened. Analyzing scholars' pre-test shows that scholars had high scores on private regard and centrality. Also, the program was 6-weeks, which is a short period to see changes in racial identity. Huang and Stormshak (2011) did a longitudinal study with a diverse sample of adolescents. They found that from 6th through 9th grade, only about 40 percent of adolescents had an increase in ethnic identity. Also, scholars reported few experiences with racial discrimination in the pre-survey. The literature suggests

that adults and children do not attribute specific experiences to discrimination. Brown and Bigler (2004) found that unless a situation was highlighted with biases, children did not attribute it to discrimination.

My study found that attending Freedom Schools more than once is helpful for scholars' racial identity. Scholars found the program to help them have a more positive perspective on how other races view Black people. Since Freedom Schools is a 6-week program, continued participation in Freedom Schools is recommended to benefit from the program components. About 26 percent of scholars had attended Freedom Scholars three or more times. The program seems to change the narrative around experiences of African American youth and has helped scholars to view more diverse perspectives. This is particularly important when six companies own a large amount of media in America and often portray African American females inaccurately (McArthur, 2016).

A surprising finding was that scholars felt more worried about experiencing racial discrimination from boys overall at the end of the program. This could be occurring at Freedom Schools because scholars understand what it means to be African American and a female during this time. This experience could make them more sensitive in terms of being aware that they are treated differently and even negatively in some ways. Therefore, this is an essential insight into how African American girls are feeling. It seems that the program allows African American girls to openly discuss, report, and talk about these particular issues. Some studies have found that Black adolescent females are experiencing gender discrimination from white male and Black male peers (Kreager, 2008; Mendelsohn et al., 2014). Ayres and Leaper (2013) found that girls might be experiencing gender discrimination, such as academic sexism and sexual harassment. Perry and Pauletti (2011) note that girls report more sexual harassment and sexism

during adolescence, which also explains why scholars reported more perceived discrimination from boys.

Qualitative Data

One of the themes that the girls expressed was that Freedom Schools was a safe space. When defining a safe space, scholars did not define the space in terms of how Freedom Schools defined safety. Freedom Schools focus on safety in terms of guidelines and health inspections, but scholars defined safe as a place where they could be safe from racial discrimination and bullying. Previous studies have looked at the importance of safe places. Player (2018) advocates that African American girls need a place where they can feel safe and cared for. McArthur and Lane (2018) explain that when a safe space is developed for Black girls, this place becomes a place of community. These safe places are needed for Black girls to make meaning of their lives, understand their community, and what part they play within it (Lindsay-Dennis et al., 2011). These spaces also serve as support groups to share similar experiences in dealing with racial discrimination (Osyserman et al., 2002).

Scholars found participating in the social action project positive for their racial identity and helpful with their experiences of racial discrimination. This could be because scholars were able to do something in an effort to combat the negative experiences they were facing. Scholars mentioned that by participating in the social action project, they felt that they were making a contribution and a difference. Studies found that African American girls participated in different activities to counter stereotypes about them (Holland et al., 2001; Lewis-Charp et al., 2006). Kirshner (2009) also found that youth who were involved in social movements did so to challenge others' perceptions of them but also to acquire visibility. Invisibility, we know, is a problem facing African American girls due to their intersecting identities.

I must acknowledge that scholars also liked the program, liked being in the program, and could see returning to the program. Having a successful program is necessary, but if scholars are not engaged with the program or feel that they belong, then the program will not be successful. This is also seen with school engagement for African American girls. School engagement refers to students' thoughts and feelings regarding their school experiences (Steele, 1992). School engagement is critical because it can increase academic achievement for African American girls (Dotterer et al., 2009). School belonging refers to the connection that a student has with other students within the classroom and school. Several studies have found that if students engage in school on an emotional level, this led to a sense of belonging, which leads to success in school (Osterman, 2000; Voelkl, 1996). To that end, having a low sense of belonging can lead students also to experience low academic achievement and eventually lead to students dropping out of school (Booker & Lim, 2018).

Scholars found each component of the Integrated Reading Curriculum (IRC) to be beneficial. However, a repeated finding was the combination of all the program components together. When scholars were able to read culturally relevant books, discuss and complete activities about historically significant events that happened to African American people, it was the repeated emphasis on race that scholars benefited from most. The literature on racial socialization discusses the critical role that parents play in informing their children about race (Hughes & Chen, 1997; Thomas & Speight, 1999). However, during adolescents, when students are spending most of their time in schools, peers and teachers also become sources of racial socialization (Aldana & Byrd, 2015). In the socialization literature, less is known about how schools and communities influence a student's racial consciousness (Aldana & Byrd, 2015). Freedom Schools, in this context, could serve as a source of racial socialization. In terms

of best practices, Freedom School components are an effective way of socializing African American girls with outcomes such as positive racial identity.

Limitations and Future Study Directions

There were a few limitations to my study. My sample size was small and limited to Freedom Schools in Northern California. It will be valuable to sample a larger population of African American girls who participate in the Freedom Schools program. There are Freedom Schools throughout the United States, with the majority of African American scholars located within the South and East Coast. Due to my small sample, I cannot generalize my findings to the experiences of all the scholars that attend Freedom Schools. For future studies, I would like to dig deeper into how African Americans identify themselves in regards to being African American, Black, Afro-Latina, or biracial and if these groups differ in how the program impacts them. I would also like to analyze scholars by age groups. Within my sample, there were age differences, with approximately 38 percent of scholars being 11, while 23 percent were 14. It would be interesting to see if there are differences between middle and high school scholars. Having a larger sample could give me the power I need to look into these areas. To address the brevity of the program, as also discussed earlier, a longitudinal study should be carried out to see how the program impacts African American girls' racial identity and experiences with discrimination over time.

The methods used were not able to capture all aspects of the program. The pre and post-survey, the open-ended responses from SLIs and scholars, and the one focus group did not capture details about afternoon activities or the final presentation. Scholars did share their experiences with these two components of the program. However, I could not determine what activities took place in the afternoon or what happened during the finale presentation. To

address this concern, more methods should be used, such as multiple observations of all the program components and interviews with the Site Coordinator (SI), SLIs, scholars, and parents. Parents' perspective could be a pivotal piece in understanding how the program impacts the scholars before attending and after participating in the program. Mogadime (2000) suggests that to capture the "voice" of African American girls accurately, methods should include student artifacts, in-depth interviews, ethnographies, and analytic memos.

Future Directions for Freedom Schools

My findings suggest that scholars do find the books, discussions, and activities about the civil rights movement to be beneficial for coping with experiences of racial discrimination. However, with the ever-changing climate and the political and social movements that have taken place between the civil rights movement and now, Freedom Schools could also provide books, discussions, and activities around more current issues and concerns. In doing so, scholars would be able to partake in discussions about issues they might have seen or experienced. Also, they can learn about activist or political leaders that are currently shaping the world. Some of the movements that Freedom Schools could include are the Black Lives Matter, which addresses the violence against Black people and Say Her Name movement, which brings awareness to the Black girls and women who have lost their lives to police violence (Crenshaw et al., 2015).

Approximately 52% of my sample self-identifies as bi-racial, reflecting the changing demographics in the United States. By 2060 multiracial youth are estimated to make up approximately 11% of the population (U.S. Census Bureau, 2018). Therefore, it might be relevant to address what this means for scholars. The books, curriculum, and discussion questions address the experiences of what it means to be African American but does not speak

to the nuisances of what it is like when you identify with more than one ethnic group. Although I did not see any differences amongst scholars who self-identified as biracial, as the conversation expands to include the intersecting identities of African American girls, it will be important to understand the nuances within African American girls' identity. As stated earlier, Freedom Schools can be seen as an agent of racial socialization although for the future, it might be more inclusive to move towards multicultural curriculum. Multicultural education focuses on multiple cultural perspectives (Nieto, 1992). In doing so this approach addresses the educational inequities that underserved students are facing in schools (Sleeter & McLaren, 1995). To be more specific, Murrell (2002) suggests using African-centered education, which places Africa in the center of the analysis and allows all cultural groups to be studied from that perspective (Nieto and Bode, 2008).

Recommendations for Schools

The foundational and program components of Freedom Schools can be transferred into the school and classroom. Recommendations include:

- Incorporating books with images of protagonists that are African American and female. Making sure these books give a holistic perspective of African American girls and women.
- Tying in relevant concerns and issues that face African American girls into topics of discussion.
- Encouraging African American girls to share their experiences and validate their experiences within class discussions.
- Developing activities or assignments that allow African American girls to actively incorporate what they are learning in school into their communities. Making sure the

activities or assignments are relevant and important to African American girls. It was important for scholars to see how what they were learning was connected to their lives in some meaningful way.

- Encourage and positively affirm African American girls. The scholars of the program benefited from hearing people say nice and positive things about them.
- Provide a safe and supportive environment to allow African American girls to be and work on themselves. Open-ended and group responses found that scholars are experiencing racial discrimination at their schools due to them being one of a few African American students at their school. At schools where African American girls are the numerical minority it is imperative that safe spaces are provided. Safe spaces in these particular types of settings could include a club or a group catered specially to African American girls. This group or club could take place during lunch for middle and high school African American girls. Another important aspect of this safe place is to have an African American woman mentor, teacher, or advisor, etc. The scholars were very clear that what made the group safe was having a supportive and caring African American figure. Scholars explained that SLIs showed that they cared in the way they interacted with them. Scholars gave an example where one scholar was mad and an SLI made a joke to cheer the scholar up. Teachers must show an invested interest in the wellbeing of their African American girl students to build a strong relationship.

Conclusion

This study took a comprehensive approach, focusing on outcomes that are important for the healthy development of African American girls. There continues to be limited knowledge of how to address the inequities that African American girls are facing within the school and

during their educational trajectories. The Freedom Schools model, even though only a 6-week program, could help reimage middle schools and high schools to make academic success obtainable for African American girls. The model could also provide a framework for restorative justice practices. These interventions can increase racial identity and develop tools to help African American girls deal with feelings of discrimination in the school setting. Before interventions or programs are developed or implemented for African American girls, facilitators need to access their students' cultural backgrounds, interests, and needs. To assume African American girls are the same or share the same experiences will limit their voice. As one scholar states, “Freedom Schools’ gives you a voice, a voice to share who you are..I am Black and I’m a queen.”

Table 1

IRC Book Review

Book	Author	Character	Theme/topic
Brown Girl Dreaming	Jacqueline Woodson	Black female/young	This non-fiction book shares personal experiences of being a Black girl growing up during the 1960s and 1970s (Jim Crow and Civil Rights movement).
Give a Boy a Gun	Todd Strasser	Two white males/High School	In this fiction book, two boys are being teased, which leads them to attack classmates with guns at a school dance.
La Linea	Ann Jaramillo	Mexican male/ 15 years old Mexican female/younger than brother	In this fiction book, Miguel and Elena as they migrate from Mexico to California across the border.
March: Book One	John Lewis, Andrew Aydin & Nate Powel	Black male	This non-fiction book explains John Lewis' life growing up and his participation in the Civil Rights movement.
Piecing Me Together	Renee Watson	Black female/Junior	In this fiction book, a Black girl attends a white school. During this time Jade is forced to join a mentoring club for at risk girls. During this time, she figures out what she needs from a mentor.
P.S. Be Eleven	Rita Williams-Garcia	black Females/ 6th grader	This fiction book talks about the life and school experiences of Delphine.
The Battle of Jericho	Sharon Draper	Black male/Junior	This fiction book explores themes of peer pressure and decision-making around school situations.
The Boy Who Harnessed the Wind	William Kamkwamba Bryan Mealer	Black male/ 13 years old	This non-fiction book follows the journey of William as he builds a windmill for his family and his school.
The Rock and the River	Kekla Magoon	Black male/ 14 years old	This fiction book explores Sam's family and their struggle to gain racial equality. Sam's dad is a civil rights activist, while his brother is a Black Panther.

Book	Author	Character	Theme/topic
The Skin I'm in	Sharon Flake	Black Female/ 7th grader	This fiction book follows Maleeka as she experiences bullying because she has dark skin and her experiences as a black girl at school.
Turning 15 on the Road to Freedom: My Story of the 1965 Selma Voting Rights March	Lynda Blackmon Lowery	Black Female/ 15 years old	This non-fiction book follows Lynda, a young activist through her experiences in the civil rights movement. She is also known as the youngest marcher in the voting rights march.

Table 2

Book Log

Book	Author	Important Points	Characters
Don't squeal unless it's a big deal	Jeanie Franz Ransom	The book reviews conflict resolutions	Pigs (includes images)
A matter of souls	Denise Patrick	This book is a collection of short stories that discuss past and present events that have happened throughout the world to Black people, including enslavement, voting and wars.	Black males and females
The crossover	Kwame Alexander	This book is about overcoming obstacles in high school as basketball players.	Two black twin brothers
Digital World: How to Connect, Share, Play and Keep Yourself Safe	Carrie Anton	This book reviews cyberbullying and using technology into today's world.	No main character but includes girls of different colors in the images. (Includes images)
Eyes on the prize: America's Civil Rights Years, 1954-1965	Juan Williams	This book is about the civil rights movement and the people who participated in it.	No main characters, focus on civil rights leaders (African American)
March: Book Two	John Lewis Andrew Aydin Nate Powell	This book continues to talk about what John Lewis went through while seeking freedom through demonstrations.	African American male
I can Make a difference: A Treasury to inspire Our Children	Marian Wright Edelman	This book is an accumulation of stories and poems that teaches children that they can make a difference.	No main characters, different cultures and people.
Herstory: 50 Women and Girls Who Shook Up the World	Katherine Halligan	This book describes 50 women who have had an impact on the world.	No main characters, women of different ethnicities (includes images)
Irene's Wish	Jerdine Nolen	This book is about a girl named Irene who makes a wish for more time with her father.	African American female (includes images)

Table 3

Journal Responses

Themes	Journal Responses
Positive characteristics	" I think Violet in A series of unfortunate events because we are both smart ladies" "Maleeka reminds me of me because she gets down and gets back up" " Maleeka she is Brave like me" " I share values with Rosa Parks because we're both stubborn" "Elena share my values the most because she more observant"
I am African American	"Maleeka because she is a colored kid like me" " I relate to Maleeka because she is dark skin like me"
Acts that involve civic engagement	"Martin Luther king because he stood up for black people he didn't know" "Martin Luther king reminds me of me cause I fight for what I believe in" "John Lewis because we need to stand up for our rights"
Positive experiences	One thing that happened that seemed positive is that Maleeka is happy with her color. The black people marching and protesting The bus boycott was positive because it was done to fight for our rights. The civil rights movement was positive because it helps black people fight for justice.

Table 4

SLIs Perspectives on Components of Program that Promote Racial Identity

	Agree	
Program Component	N	%
Harambee	31	88
IRC	33	94
DEAR	19	54
Afternoon Activities	25	71
Social Action Project	33	94
Finale Presentation	28	82

Table 5

SLIs Responses for Racial Identity

Component Area	Open-ended Responses
IRC Agenda	● When reading "The skin I'm In", during IRC, a scholar opened up about her insecurity about having dark skin. The discussion and activities planned around the book helped her to express herself and learn more about self-love and acceptance. ● My scholars and I experienced a discussion about embracing our hair texture by reading "Ode to the fresh cut. It helped them understand that you have the right to do your hair as you please.
Books	● While reading "Igbal and his Ingenious Idea" During IRC, my students began to explore how different people live in different countries. Not only did it make them more aware of their environment, it also made them interested in learning more about their backgrounds and their ancestors. ● During our IRC discussion, one of my scholars shared how they found the books healing and inspired them to continue being unapologetic about who they are.
Social Action Project	● My student who was dealing with colorism really opened up and learned about her culture. I think she really took a lot from the first field trip.
Mentorship	● Listening to my scholar express his issues and providing mentorship to him.

Table 6

SLIs Perspectives on Components of Program that help with Racial Discrimination

	Agree	
Program Component	N	%
Harambee	24	69
IRC	35	100
DEAR	20	59
Afternoon Activities	25	71
Social Action Project	33	94
Finale Presentation	25	73

Table 7

SLIs Responses for Racial Discrimination

Component Area	Open-ended Responses
IRC Agenda	● Many of the IRC books deal & provoke conversation directly addressing racial discrimination. I have had multiple discussions with students where they share their experiences at school or what they have seen in the media or to their families. We've done activities corresponding to coping with discrimination such as mock trails creating posters & writing letters to elected officials. Freedom School encourages scholars to use their voice to speak out against discrimination against anybody & that their voice matters.
	● During IRC we had a day when we read a book about segregation called "Separate is not always equal" The students were able to cope with racial discrimination because they expressed how they felt and shared experiences of when their normal school teachers were discriminatory towards them.
Social Action Project	● The social action project allows the scholars to identify racial discrimination and how it trickles into their everyday home life.
	● I've seen many of my students recognize they live in a colonial country where people who share their ethnic identity are oppressed. Students made posters saying "ICE=Ignorant Colonizing Enemies" or "Save Black Lives from Police Terror" due to participation in the Gun Violence Rallies.
Motivational Song	● The motivational song really emphasized resilience in the face of racial discrimination. We explained the meaning of the song and the scholars seemed to understand the relevance of it to everyday life.

Table 8

Mean and Standard Deviation of Repeated Measures ANOVA for scholars Racial Identity

	Pre		Post			
Racial Identity	M	SD	M	SD	F	P
Public Regard	2.77	1.07	3.02	1.23	.106	.95
Private Regard	4.68	.68	4.64	.65	.584	.63
Centrality	4.23	.66	4.40	.68	.719	.54

Table 9

Repeated Measures ANOVA for Scholars Coping with Racial Discrimination

	Pre		Post			
Discrimination	M	SD	M	SD	F	P
Girls	2.19	1.0	1.96	1.0	.797	.50
Boys	1.88	.91	4.13	.67	139	.00
Adults	2.55	1.5	2.13	1.3	.589	.62

Table 10

Mean and Standard Deviation of scholars Racial Identity

	Summers Attended Freedom Schools					
	1		2			
Variable	M	SD	M	SD	F	P
Public Regard	2.64[a]	1.14	3.78[b]	.77	3.09	.022
Private Regard	4.46[a]	.82	4.93[a]	.13	1.34	.266
Centrality	4.08[a]	.68	4.48[a]	.52	1.23	.306

Note. a-b means within a row with different superscripts differ significantly.

Table 11

Components of Program that Scholars feel Impact their Racial Identity

	A lot	
Program Component	N	%
Harambee	27	67
IRC	40	64
DEAR	21	52
Afternoon Activities	25	65
Social Action Project	28	70
Finale Presentation	24	60

Table 12

Scholars' Responses for Racial Identity

Theme	Open-ended Responses	Focus Group
Being around other Black people	● "Afternoon activities just because I was around a lot of people that looked like me and made me feel good about myself" ● "I think Freedom components helped me feel more positive about being black because everyone is black" ● "Yes, because I got to see a whole lot of my people (a lot of black people that are supporting me and that are leaders)"	● Where I go I am the only black person in my class" ● One girl shared that when she started the program she didn't know the girls but now they are friends ● At Freedom Schools, you have teachers that look like you and know you. ● " I get mad a lot and when I do the teachers here say "Oh you got an attitude? And make a joke out of it, and then I am not mad anymore. ● It seems that teachers at my sch do not care.
Affirming messages	● "At the sac state field trip they said all the girls and women are queens and that made me feel more powerful in myself" ● "Harambee helped me feel more positive about my racial identity because of the motivational song." ● "One thing is I love how they talk good about black people & show us the importance of our race." ● "We read books in (IRC) about being proud & positive about my race"	● The SLIs talk with us and let us know that we are pretty no matter what
The experiences of others	● "Ms. M. tells us about her experiences of being called names because of her race and she says everyone's skin is beautiful." ● "IRC helps me because I read about other people my color" ● "Yes, because when I read the books during IRC the books make me see what we went through and makes me stronger."	● "during IRC, I read a book about a girl that was being made fun of for being black. I feel that a lot of girls don't feel confident in themselves."

Theme	Open-ended Responses	Focus Group
Safe Environment		● "I go to a school with a lot of white kids and I don't feel comfortable but here I feel safe to be black. ● I get made fun of at school for being black but not here. ● One of the girls shared that they really like freedom school because she got to be herself
Positive Outcomes	● "participating in this program, has increased my self-esteem" ● I'm more confident about myself	● I feel good after I sing motivational song ● "Definitely during Harambee when we do "we got the power" I'm confident and proud to say "my names blank, and I'm the darkest on this list"

Table 13

Components of Program that Impact Scholars Experiences with Racial Discrimination

	Yes	
Program Component	N	%
Harambee	26	67
IRC	24	60
DEAR	20	51
Afternoon Activities	28	70
Social Action Project	29	72
Finale Presentation	25	62

Table 14

Scholars Responses for Racial Discrimination

Themes	Open-ended Responses	Focus Group
SLIs as support systems	● "Freedom Schools (SLIs) help when people are getting bullied or anything like that. ● The SLIs help me a lot with my reading and becoming a better person and a role model to the younger kids.	● There was some problems with how the girls were acting and the SLIs wanted to help redirect those behaviors and help them to understand that they cannot act like that
Strategies to deal with experiences	● Talk it out if that don't work tell a teacher or walk away ● Yes, because you can learn how to control our anger and not fight them ● When I told them something that happened to me, they taught me how to handle it. ● When we do IRC we read and it helps me because it shows me to not give people a reaction. ● Yes because I felt left out and me thinking of a harambee song made me stick up for myself"	● I like the motivational song, it gives me confidence. ● I like the mirror activity: In the activity it's a mirror and we are asked, "What do you see? " At first I didn't know what to say. After coming here, i'm proud to say im black
Culturally Centered Books	● I read about my skin and how its gorgeous ● IRC helped me because we read a book called "The skin I'm in" that really touched me. ● IRC just because the books we read I was able to relate to so it helped a lot.	
Self-expression through discussion	● Yes during IRC when we have discussions about real world problems ● Afternoon activities helped me cope with experiences of racial discrimination because in Ms. Cobb's "Lets talk about it" we have open discussions and talk about being black, struggle, etc.	● I like the afternoon group, "let's talk about it" during this group we get to talk about things that we want to talk about. We get to work on things that are important to us. I feel like we don't have the chance to just talk about things that we wanna talk about.

Themes	Open-ended Responses	Focus Group
Participating in the social action project	● Social action project has helped me get my word out. ● At the first field trip they were talking about how blacks are getting shot about and it made me feel good that we did that.	● "We went to a rally about guns. It was fun. We made signs and yelled things" ● "We also wrote letters to important people about guns, about how they are killing us, how guns are killing black people. I wanted to do this. This experience made me feel good about participating."

Appendix A

Dear Parent/Guardian,

Hello my name is Antonya Jackson and I am conducting a UCLA research study. Your child was selected as a possible participant in this study because they are African American, a girl, in Middle or High School, and attends Freedom Schools. Your child's participation in this research study is voluntary. The purpose of this study is to understand more about the program components of the Freedom Schools program and its impact on African American girls. If you give permission for your child to participate, you will need to sign a parent consent form. The parent consent form goes into detail about what your child will be doing and this letter will discuss the main points. If you agree to allow your child to participate in this study, we would ask her to:

1. Participate in a pre and post survey that will take place during week 1 and week 6 of the Freedom Schools program. The survey should take about 15-minutes for your child to complete.
2. Keep a reading journal and book log during D.E.A.R time. During this time she would write down what book she chose to read. At the end of each week, she will write about what she read for that week and how it made her feel.

There are no anticipated risks or discomfort associated with this study and your child will not be compensated for participating. If you have any questions, comments or concerns about the research, please contact Antonya Jackson at aejackson6@g.ucla.edu.

Appendix B

University of California, Los Angeles

PARENT PERMISSION FOR MINOR TO PARTICIPATE IN RESEARCH

Reimagining Schools the Freedom Schools Way: Understanding What African American Girls Need

Antonya Jackson, M.A. and Sandra Graham, Ph.D., from the Human Development & Psychology Department at the University of California, Los Angeles (UCLA) are conducting a research study.

Your child was selected as a possible participant in this study because they are an African American girl who is in Middle or High School. Your child's participation in this research study is voluntary.

Why is this study being done?

The purpose of this study is to understand more about the program components of the Freedom Schools program and its impact on African American girls.

What will happen if my child takes part in this research study?

If you agree to allow your child to participate in this study, we would ask her to:

- Participate in a pre and post survey that will take place during week 1 and week six during afternoon activities. Sample questions include: "At Freedom Schools, there is an adult who believes I will be a success," At Freedom Schools, I do things that make a difference" and "Class is fun."
- Participate in one focus group that would meet during week 5 to discuss in more detail your child's survey responses. Participants can choose to partake in the pre and post survey and not in the focus group.

How long will my child be in the research study?

Participation is only required while your child is in the program. Approximately, your child will take a total of 1 hour to take the survey, and 1 hour if they choose to also participate in the focus group.

Are there any potential risks or discomforts that my child can expect from this study?

There are no anticipated risks or discomfort.

Are there any potential benefits to my child if he or she participates?

- If your child participates in the focus group, they may benefit from talking with and spending time with other adolescents who are in the same grade and are also African American. The focus group might provide an opportunity for your child to share experiences and receive support from their peers.

- The results of the research may help reimage Middle and High Schools with a model that can make academic success obtainable for African American girls.

Will my child be paid for participating?

- If your child participates in the focus group, they will receive snacks during afternoon activities.

Will information about my child's participation be kept confidential?

- Any information that is obtained in connection with this study, and that can identify your child will remain confidential. It will be disclosed only with your permission or as required by law.
- Confidentiality will be maintained in several ways: participants will be given an identification number in order to ensure confidentiality, pre and post surveys will be kept in filing cabinets with key access only. Two research assistants and myself will be the only people to have access to the data collected from your child.

What are my and my child's rights if he or she takes part in this study?

- You can choose whether or not you want your child to be in this study, and you may withdraw your permission and discontinue your child's participation at any time.
- Whatever decision you make, there will be no penalty to you or your child and no loss of benefits to which you or your child were otherwise entitled.
- Your child may refuse to answer any questions that he/she does not want to answer and still remain in the study.

Whom can I contact if I have questions about this study?

- **The research team:**
  If you have any questions, comments, or concerns about the research, you can talk to one of the researchers. Please contact: Antonya Jackson through email at aejackson6@g.ucla.edu

- **UCLA Office of the Human Research Protection Program (OHRPP):**
  If you have questions about your rights as a research subject, or you have concerns or suggestions, and you want to talk to someone other than the researchers, you may contact the UCLA OHRPP by phone: (310) 206-2040; by email: participants@research.ucla.edu or by mail: Box 951406, Los Angeles, CA 90095-1406.

You will be given a copy of this information to keep for your records.

SIGNATURE OF PARENT OR LEGAL GUARDIAN

Name of Child

Name of Parent or Legal Guardian

Signature of Parent or Legal Guardian | Date

SIGNATURE OF PERSON OBTAINING CONSENT

Antonya Jackson
Name of Person Obtaining Consent | Contact Number

Signature of Person Obtaining Consent | Date

Appendix C

UNIVERSITY OF CALIFORNIA, LOS ANGELES

ADOLESCENT (Ages 13-17) ASSENT TO PARTICIPATE IN RESEARCH

Freedom Schools as a Counternarrative Model: Understanding What African American Girls Need

You are asked to participate in a research study conducted by Antonya Jackson, M.A. and Sandra Graham, Ph.D. from the Human Development & Psychology Department, at the University of California, Los Angeles. You were selected as a possible participant in this study because you self-identify as African American, a girl, in Middle or High School, and attend Freedom Schools. Your participation in this research study is voluntary.

Why is this study being done?

The purpose of this study is to understand more about the program components of the Freedom Schools program and its impact on African American girls.

What will happen if I take part in this research study?

Please talk this over with your parents before you decide whether or not to participate. We will also ask your parents to give their permission for you to take part in this study. But even if your parents say “yes” you can still decide not to do this.

If you volunteer to participate in this study, the researcher will ask you to do the following:

- Participate in a pre and post survey that will take place during week 1 and week 6. Sample questions include: “I am proud to be Black” and “I Worry about other girls excluding you from their activities because of your race/ethnic group?”

- They will keep a reading journal and book log.
    - Each day, during D.E.A.R time, scholars will write down what book they chose to read.
    - Then at the end of each week, scholars will write about what they read that week and how it made them feel.

How long will I be in the research study?

Participation in the study will take a total of 30 minutes to take the surveys and no extra time is needed to keep a reading journal and book log.

Are there any potential risks or discomforts that I can expect from this study?

There are no anticipated risks or discomfort.

Are there any potential benefits if I participate?
You will not directly benefit from participation in the research. However, the results of the research may help reimage Middle and High Schools with a model that can make academic success obtainable for African American girls.

Will I receive any payment if I participate in this study?

No you will not.

Will information about me and my participation be kept confidential?

Any information that is obtained in connection with this study and that identifies you will remain confidential. It will be disclosed only with your permission or as required by law. Confidentiality will be maintained in several ways: participants will be given an identification number in order to insure confidentiality, pre and post surveys will be kept in filing cabinets with key access only. Two research assistants and myself will be the only people to have access to the data collected from you.

What are my rights if I take part in this study?

You may withdraw your assent at any time and discontinue participation without penalty or loss of benefits to which you were otherwise entitled.

You can choose whether or not you want to be in this study. If you volunteer to be in this study, you may leave the study at any time without consequences of any kind. You are not waiving any of your legal rights if you choose to be in this research study. You may refuse to answer any questions that you do not want to answer and still remain in the study.

Who can answer questions I might have about this study?

In the event of a research related injury, please immediately contact one of the researchers listed below. If you have any questions, comments or concerns about the research, you can talk to one of the researchers. Please contact Antonya Jackson

through email at aejackson6@g.ucla.edu or Sandra Graham at graham@gseis.ucla.edu.

If you have questions about your rights as a research subject, or you have concerns or suggestions and you want to talk to someone other than the researchers, you may contact the UCLA OHRPP by phone: (310) 206-2040; by email: participants@research.ucla.edu or by mail: Box 951406, Los Angeles, CA 90095-1406.

SIGNATURE OF STUDY PARTICIPANT

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

_____
Name of Participant

_____ _____
Signature of Participant Date

SIGNATURE OF PERSON OBTAINING ASSENT

In my judgment the participant is voluntarily and knowingly agreeing to participate in this research study.

Antonya Jackson _____
Name of Person Obtaining Assent Contact Number

_____ _____
Signature of Person Obtaining Assent Date

Appendix D

Freedom Schools Pre-Survey

Section 1: Racial Identity
Directions: Below are some statements about racial identity. These statements are about you and how you feel about being Black. There are also statements about how you think others feel about Black people. Please read each statement below and answer according to how you feel.

	Really Agree	Kind of Agree	Neutral	Kind of Disagree	Really Disagree
1. I feel close to other Black people.					
2. I have a strong sense of belonging to the Black community.					
3. If I were to describe myself to someone, one of the first things that I would say is that I'm Black.					
4. I am happy that I am Black.					
5. I am proud to be Black.					
6. I feel good when I am around Black people.					
7. Most people think that Blacks are as smart as people of other races.					
8. People think that Blacks are as good as people from other races.					
9. People from other races think that Blacks have made important contributions.					

Section 2: Perceive Racial Discrimination
Directions: Below are some statements about racial discrimination. These statements are about you and your thoughts and feelings about racial discrimination. Please read each statement below and answer according to how you feel.

	A Whole Lot	A Lot	A Few Times	Once or Twice	Never
1. I worry about other					

	girls excluding me from their activities because of my race/ethnic group.					
2.	I worry about other boys excluding me from their activities because of my racial/ethnic group.					
3.	I worry about being threatened by other girls because of my race/ethnic group.					
4.	I worry about being threatened by other boys because of my race/ethnic group.					
5.	I worry about being called insulting names by other girls because of my race/ethnic group.					
6.	I worry about being called insulting names by other boys because of my race/ethnic group.					
7.	I worry about being treated disrespectfully by other girls because of my race/ethnic group.					
8.	I worry about being treated disrespectfully by other boys because of my race/ethnic group.					
9.	I worry about an adult at school acting as if they think I am not smart because of my race/ethnic group.					
10.	I worry about being treated disrespectfully by adults in my school because of my race/ethnic group.					

Section 3: Academic Identity
Directions: Below are some statements about academic identity. These statements are about you and your

thoughts and feelings about being a student. Please read each statement below and answer according to how you feel.

	Really Agree	Kind of Agree	Neutral	Kind of Disagree	Really Disagree
1. Being a good student is an important part of who I am.					
2. School is very boring for me, and I'm not learning what I feel is important.					
3. I feel proud when I do well in school.					
4. I am often relieved if I just pass a course.					
5. I think a lot about school and how important it is to me.					

Section 4: General Information

Directions: Please read each statement and place a check in the box under your chosen answer.

	Elementary / Junior high School	Some High School	High school diploma or GED	Some college	Bachelor degree	Graduate degree
1. Parent's highest level of education						

	6	7	8	9	10	11	12th
2. What grade are you going into next year?							

	11	12	13	14	15	16	<17
3. How old are you?							

	1	2	3	4	5	6	<7
4. How many summers have you attended Freedom Schools?							

	African American	Black other country of origin (e.g., Belize, Caribbean)	Afro-Latina	Biracial, please specify
5. What is your race/ethnicity?				

Section 5: Open-ended
Directions: Please provide your first and last name, the name of your SLI, and the name of your school in the spaces below.

1. **First and Last Name**
2. **SLIs Name**
3. **What school did you attend this year? Include city and state**

Freedom Schools Post-Survey

First and Last Name

Directions: Please only choose one box	**African American** (place a check mark below)	**Black** (List country below, ex: Belize, Jamaica)	**Afro-Latina** (African American & Latina) Check box below	**Mixed** (List ethnicities below)
6. What is your race/ethnicity?				

Section 1: Racial Identity
Directions: Below are some statements about racial identity. These statements are about you and how you feel about being Black. There are also statements about how you think others feel about Black people. Please read each statement below and answer according to how you feel.

	Really Agree	**Kind of Agree**	**Neutral**	**Kind of Disagree**	**Really Disagree**
10. I feel close to other Black people.					
11. I have a strong sense of belonging to the Black community.					
12. If I were to describe myself to someone, one of the first things that I would say is that I'm Black.					
13. I am happy that I am Black.					
14. I am proud to be Black.					
15. I feel good when I am around Black people.					
16. Most people think that Blacks are as smart as people of other races.					
17. People think that Blacks are as good as people from other					

races.					
18. People from other races think that Blacks have made important contributions.					

Section 2: Perceive Racial Discrimination
Directions: Below are some statements about racial discrimination. These statements are about you and your thoughts and feelings about racial discrimination. Please read each statement below and answer according to how you feel.

	A Whole Lot	A Lot	A Few Times	Once or Twice	Never
11. I worry about other girls excluding me from their activities because of my race/ethnic group.					
12. I worry about other boys excluding me from their activities because of my racial/ethnic group.					
13. I worry about being threatened by other girls because of my race/ethnic group.					
14. I worry about being threatened by other boys because of my race/ethnic group.					
15. I worry about being called insulting names by other girls because of my race/ethnic group.					
16. I worry about being called insulting names by other boys because of my race/ethnic group.					
17. I worry about being treated disrespectfully by other girls because of my race/ethnic group.					
18. I worry about being treated disrespectfully by					

other boys because of my race/ethnic group.					
19. I worry about an adult at school acting as if they think I am not smart because of my race/ethnic group.					
20. I worry about being treated disrespectfully by adults in my school because of my race/ethnic group.					

Section 3: Academic Identity
Directions: Below are some statements about academic identity. These statements are about you and your thoughts and feelings about being a student. Please read each statement below and answer according to how you feel.

	Really Agree	Kind of Agree	Neutral	Kind of Disagree	Really Disagree
6. Being a good student is an important part of who I am.					
7. School is very boring for me, and I'm not learning what I feel is important.					
8. I feel proud when I do well in school.					
9. I am often relieved if I just pass a course.					
10. I think a lot about school and how important it is to me.					

Section 4: Program Components
Directions: The freedom Schools program includes multiple components. These components are listed in the table below. I am interested in how you think these components have helped you to think positively about your racial identity.

Finish the sentence with each component below: **Participating in _____helped me think positively about my racial identity.**	**A Whole Lot**	**A Lot**	**A Few Times**	**Once or Twice**	**Never**
1. Harambee					
2. Integrated reading curriculum (IRC)					
3. D.E.A.R					
4. Afternoon activities					
5. Social action project					
6. Finale Presentation					

Section 5: Program Components
Directions: I am also interested in how you think the components listed below have helped you to cope with experiences of racial discrimination?

Finish the sentence with each component below; **_____can help me cope with experiences of racial discrimination.**	**Definitely YES**	**Yes**	**Sort of**	**Not much**	**Not at all**
1. Harambee					
2. Integrated reading curriculum (IRC)					
3. D.E.A.R					
4. Afternoon activities					
5. Social action project					
6. Finale Presentation					

Section 6: Open-ended
1. In Section 4, if you think any Freedom School components helped you feel more positively about your racial identity, can you explain ONE experience?

2. In section 5, if you think any Freedom Schools components can help you cope with experiences of racial discrimination, can you give ONE example?

3. Would you come to Freedom Schools again? Why?

4. Do you like Freedom Schools? Why

Appendix E

SLI Survey

Name_____

Directions: Please share how you feel about the freedom Schools program by answering the following questions.

	Yes	No
7. Have you ever participated in Freedom Schools as a youth?		

	1	2	3	4	5	6	<7
8. If you answered yes, for how many summers?							

	1	2	3	4	5	6	<7
3. How many summers have you worked for Freedom Schools?							

4. The freedom Schools program includes multiple components. These components are listed in the table below. I am interested in the degree to which you believe these components help to develop scholar's racial identity if at all. For each item listed below, please indicate the degree to which you think the item contributes to the development of scholars' racial identity."

	Really Agree	Kind of Agree	Neutral	Kind of Disagree	Really Disagree
19. Harambee					
20. Integrated reading curriculum (IRC)					
21. D.E.A.R					
22. Afternoon activities					
23. Social action project					

24. Finale Presentation					

5. To what degree do you think each of the items listed below contributes to the development of scholar's ability to cope with experiences of racial discrimination?

	Really Agree	**Kind of Agree**	**Neutral**	**Kind of Disagree**	**Really Disagree**
1. Harambee					
2. Integrated reading curriculum (IRC)					
3. D.E.A.R					
4. Afternoon activities					
5. Social action project					
6. Finale Presentation					

5. Can you share an experience you had with a scholar where you saw the components of the program contribute to their racial identity and/or help them cope with experiences of racial discrimination?

Appendix F

Book Log

Week	Date	Title of Book, Pages Read
Week 1	Monday	
	Tuesday	
	Wednesday	
	Thursday	
Week 2	Monday	
	Tuesday	
	Wednesday	
	Thursday	
Week 3	Monday	
	Tuesday	

	Wednesday	
	Thursday	
Week 4	**Monday**	
	Tuesday	
	Wednesday	
	Thursday	
Week 5	**Monday**	
	Tuesday	
	Wednesday	
	Thursday	
Week 6	**Monday**	
	Tuesday	

	Wednesday	
	Thursday	

Appendix G

Name:

Reading Journal

Week 1

1. Please reflect on the books you read during IRC and D.E.A.R. this week. Write 1-2 sentences about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why?

2. Reflecting on the pages you read this week, who reminds you most or least of yourself, and why?

3. Reflecting on the pages you read this week, who do you think most or least shares your values and why?

Week 2

1. Please reflect on the books you read during IRC and D.E.A.R. this week. Write 1-2 sentences about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why?

2. Reflecting on the pages you read this week, who reminds you most or least of yourself, and why?

3. Reflecting on the pages you read this week, who do you think most or least shares your values and why?

Week 3

1. Please reflect on the books you read during IRC and D.E.A.R. this week. Write 1-2 sentences about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why?

2. Reflecting on the pages you read this week, who reminds you most or least of yourself, and why?

3. Reflecting on the pages you read this week, who do you think most or least shares your values and why?

Week 4

1. Please reflect on the books you read during IRC and D.E.A.R. this week. Write 1-2 sentences about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why?

2. Reflecting on the pages you read this week, who reminds you most or least of yourself, and why?

3. Reflecting on the pages you read this week, who do you think most or least shares your values and why?

Week 5

1. Please reflect on the books you read during IRC and D.E.A.R. this week. Write 1-2 sentences about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why?

2. Reflecting on the pages you read this week, who reminds you most or least of yourself, and why?

3. Reflecting on the pages you read this week, who do you think most or least shares your values and why?

Week 6

1. Please reflect on the books you read during IRC and D.E.A.R. this week. Write 1-2 sentences about one thing that happened in the pages that you read that seemed especially positive or especially negative, or both, and why?

2. Reflecting on the pages you read this week, who reminds you most or least of yourself, and why?

3. Reflecting on the pages you read this week, who do you think most or least shares your values and why?

Appendix H

Focus Group Questions

1. How do you feel at Freedom Schools?

2. Do you feel participating in Freedom Schools has shaped how you view yourself as a Black girl? Can you explain?

3. Do you feel Freedom Schools has prepared you to deal with experiences of racial discrimination? If so, how?

4. How do you feel after participating in Harambee?

5. What do you do in IRC? How do you feel after participating in IRC?

6. How do you feel about participating in DEAR?

7. What do you do in afternoon activities? How do you feel after participating?

8. What was the social action activity you participated in?
    a. How did you feel after participating?

9. What is your favorite thing about Freedom Schools?

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